

Dedication

**We Dedicate This Book
with All Gratitude
to our Dear Friend
and Beloved Teacher
Dr Pierre Grimes**



**On the one hand , we have had The Good Fortune to have had this book examined in The Ancient Socratic
“Round-The-Hearth” Way ,
not only by the senior members of The Noetic Society ; such as
Pierre and Nancy Grimes , Bill and Rhonda Gilbert , Barbara Stecker , Regina Uliana , Sarah Wallbank ,
Julie Hoigaard , Julie Grabel-Postel and David Coe
who have made This Book so much Better by Their Insight and
Their Loving Dedication to The Logos , but also on the other hand ,
with The Boetheia of All Our Friends at The Noetic Society and The Parmenides Group ; Nobuya Teraoka,
Jeff Stern, Eldar Iz, Bradley Baumkirshner, Yoni Gileadi, Brian Miller, Jeff Lowe, Josh Bean, Oralia
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Alex Dei, Phil Simpkin, Jeff Terrill, Darlene Anderson, Kate Shannon, Sayon Syprasoeuth , Adina Bezerita
and also with the Boetheia of those who have moved on to the other place , such as Rod Wallbank, Ken King
and Paul Katz .**

Juan & Maria Balboa

PLATO
PARMENIDES
ΠΑΡΜΕΝΙΔΗΣ

[Or Concerning Ideas : Dialectical]

[Η ΠΕΡΙ ΙΔΕΩΝ : ΛΟΓΙΚΟΣ]

THE CHARACTERS OF THE DIALOGUE
ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΙΑΛΟΓΟΥ
CERHALOS , ADEIMANTOS , ANTIPHON , GLAUKON , PYTHODOROS
ΚΕΦΑΛΟΣ , ΑΔΕΙΜΑΝΤΟΣ , ΑΝΤΙΦΩΝ , ΓΛΑΥΚΩΝ , ΠΥΘΟΔΩΡΙΟΣ
SOCRATES , ZENO , PARMENIDES , ARISTOTLE
ΣΩΚΡΑΤΗΣ , ΖΗΝΩΝ , ΠΑΡΜΕΝΙΔΗΣ , ΑΡΙΣΤΟΤΕΛΗΣ

Translated by Juan and Maria Balboa , following The Lead of Dr Pierre Grimes

Prologue

§126A

Cephalos: 1 Immediately after we arrived at Athens from Clazomenaea , the place of our abode ,

Επειδη αφικομεθα Αθηναζε εκ Κλαζομενων οικοθεν
we happened to meet with Adeimantos and Glaucon at the place of assembly (the agora) ;

ενετυχομεν Αδειμαντω τε και Γλαυκωνι , κατ' αγοραν :
and Adeimantos , taking me by the hand said ...

και ο Αδειμαντος λαβομενος μου της χειρος εφη

Adeimantos: Welcome , O Cephalos , and if there is anything you need , of those things that

χειρ , ω Κεφαλε , και ει του δεει των
we have here , of which we are able to provide , please ask .

τηδε , ων ημεις δυνατοι , φραζε .

Cephalos: Then on the one hand , I am certainly here indeed , for this very purpose ,

Αλλα μεν δη παρειμι γε επ' τουτο **αυτο**
as being in need of your help .

δεησομενος υμων .

Adeimantos: Please tell us , your need .

αν λεγοις , την δεησιν .

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Cephalos: What was your maternal brother's name ? For I do not remember .

τι ην υμων τω ομομητριω τω αδελφω ονομα ; γαρ ου μεμνημαι .

For at that time he was just a child when I came here before to the assembly from Clazomenaea ;

δε το ην που παις οτε δευρο προτερον επεδημησα εκ Κλαζομενων :
but since that time , a great length of time has already taken place .

δε εξ εκεινου , πολυς χρονος ηδη .

But , his father's name was , Pyrilampes , I believe .

γαρ μεν τω πατρι ονομα , Πυριλαμπες , δοκω .

Adeimantos: Quite so . (Πανυ γε .)

Cephalos: To be sure , but what was his name ?

γε δε **Αυτω** ;

Adeimantos: Antiphon . But what is it that you need most to enquire after ?

Αντιφων . αλλα τι **μαλιστα** πυνθανει ;

Cephalos: You are aware , that these fellow-citizens of mine , are quite philosophical ,

Οιδ' , τ' πολιται εμοι , εισι μαλα φιλοσοφοι ,
and have heard that this very Antiphon , was frequently present with one Pythodoros ,
τε ακηκοασι οτι ουτος ο Αντιφων **πολλα** εντετυχηκε **τινι** Πυθοδωρω

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the companion of Zeno , and that he treasured in his memory **The Discourses/Logos'** which

εταιρω Ζηνωνος , και απομνημονευει **τους λογους** **ους**
Socrates , Zeno , and Parmenides had with each other at that time , having been often heard
Σωκρατης και Ζηνων και Παρμενιδης διελεχθησαν ποτε , **πολλακις** ακουσας
from Pythodoros .

του Πυθοδωρου .

Adeimantos: You speak the truth .(λεγεις Αληθη .)

Cephalos: Accordingly then , we are in need of hearing these discourses .

τοιουν **δεομεθα** διακουσαι , **Τουτων** .

Adeimantos: But this is no difficult matter to accomplish : for the young man has made **Them**
Αλλ' ου χαλεπον , γαρ μειρακιον ων **αυτους**
the subject of quite focused attention ; and indeed after that , he now applies himself very
ευ μαλα διεμελετησεν , γε επει νυν διατριβει πολλα
closely to equestrian affairs with his grandfather who also has the same name . Then if we must ,
προς τα ιππικη κατα τον παππον τε και ομωνυμον . αλλ' ει δει ,
let us go to **him** ; for he just now went home from here ; for he lives very near , in Melita .
ιωμεν παρ' **αυτον** : γαρ αρτι οιχεται οικαδε ενθενδε , δε οικει εγγυς εν Μελιτη .

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Cephalos: After we had thus spoke , we proceeded to the house of Antiphon ; and we found him
Ταυτα ειποντες εβαδιζομεν τον Αντιφωντα και κατελαβομεν
at home , handing a bridle to a coppersmith to be prepared **in a certain way** ; but as soon as
οικοι εκδιδοντα χαλινον χαλκει σκευασαι **τινα** : δε επειδη
the smith was gone , and his brother had told **him** the reason for which we had arrived , he also
εκεινου απηλλαγη τε οι αδελφοι ελεγον **αυτω** ενεκα ων παρειμεν , τε
recognized me , in consequence of my former journey to this place , and he greeted us kindly ;
ανεγνωρισε με , εκ της προτερας επιδημιας και ησπαζετο ,
and upon our pleading with him to relate **The Discourses/Logos** , at first , he hesitated
και ημων δεομενων διελθειν **τους λογους** , το μεν πρωτον ωκνει(οκνεω)
–for he said it was a great deal of work– but afterwards , he most certainly set it out in detail .
–γαρ εφη ειναι πολυ εργον– επειτα μεντοι διηγειτο .
Therefore , Antiphon said indeed , that **Pythodoros** spoke to say ...
δε ο Αντιφων εφη δη οτι τον Πυθοδωρον λεγειν ...

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Antiphon: At that time , Zeno and Parmenides arrived to celebrate The Great Panathenaea .
ποτε Ζηνων τε και Παρμενιδης αφικοιντο εις τα μεγαλα Παναθηναια .
Thus , on the one hand , Parmenides was already quite well advanced in years , very gray-haired ,
ουν μεν Παρμενιδην ειναι ηδη μαλα ευ πρεσβυτην , σφοδρα τον πολιον ,
but of a beautiful and good appearance , most nearly about sixty-five years of age ; but that on the
δε καλον καγαθον την οψιν , μαλιστα περι εξηκοντα και πεντε ετη : δε
other hand , at that time , Zeno was nearly forty years old , but very tall and graceful to see ;
τοτε Ζηνωνα ειναι εγγυς τετταρακοντα ετων , δε ευμηκη και χαριεντα ιδειν :
and **he** was said to have come to be the dear friend of Parmenides. Then Pythodoros said that **they**
και **αυτον** λεγεσθαι γεγονεναι παιδικα του Παρμενιδου : δε Πυθοδωρω εφη **αυτους**

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lodged with him , in the Ceramicus , outside the walls ; where indeed Socrates also arrived ,
καταλυνει παρα τω , εν Κεραμεικω εκτος τειχους : οι δη τον Σωκρατη και αφικεσθαι
and many certain others with him , who had set their heart upon hearing the written discourses
τε και πολλους τινας αλλους μετ' αυτου , επιθυμουντας ακουσαι των γραμματον
of Zeno ; for at that time , **they** first began to pay attention to his writings ; since Socrates was
του Ζηνωνος : γαρ τοτε **αυτα** πρωτον κοιμισθηναι υπ' εκεινων : δε Σωκρατη ειναι
very young at that time . Therefore , Zeno himself read to **themselves** , while Parmenides
σφοδρα νεον τοτε . ουν τον Ζηνωνα αυτον αναγιγνωσκειν **αυτοις** , δε τον Παρμενιδην
happened to be outside ; so that only a small part of **the discourses** still remained to be read ,
τυχειν οντα εξω : και ειναι πανυ βραχυ **των λογων** ετι λοιπον αναγιγνωσκομενων ,

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when Pythodoros **himself** , together with Parmenides came in from outside , and also ηνικα ο Πυθοδωρος **αυτος** τε μετ' τον Παρμενιδην επεισελθειν εξωθεν και Aristotle who he **himself** said became one of the thirty tyrants . So that they still had to hear Αριστοτελες **αυτου** εφη γενομενον τον των τριακοντα , και ετι επακουσαι some small part of the writings ; not however Pythodoros **himself** , since he had indeed heard αττα σμικρ' των γραμματα : ου μην **αυτος** αλλα γε ακηκοεναι the discourses of Zeno before .
του Ζηνωνος προτερον .

2 Therefore , Socrates having listened , he then urged him to read again the first hypothesis ουν Τον Σωκρατη ακουσαντα τε κελευσαι αναγνωναι παλιν την πρωτον υποθεσιν of the first **Logos** , and having been read ; Socrates said ...
του πρωτου **λογου** , και αναγνωσθεισης : φαναι

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Socrates: In what way do you mean this , O Zeno ? If **The Beings** are Many , is it then

S0-01 Πως λεγεις τουτο , ω Ζηνων ; ει τα οντα εστι πολλα , αρα necessary that **They** be both **Like** and **Unlike** ? But this is certainly impossible .

δει ως **αυτα** ειναι τε ομοια και ανομοια , δε τουτο δη αδυνατον :
For it is not possible for **The Unlike** to be **Like** nor for **The Like** to be **Unlike** ?
γαρ ουτε ειναι οιον τε τα ανομοια ομοια ουτε τα ομοια ανομοια ;
You do not mean it in this way , do you ?

ουχ λεγεις ουτω ; (For Socrates thinks that The Ideas are Separate from Each Other and are not “Woven-together”)
Zeno: Yes , in this way .

Z0-01 Ουτω .

Socrates: Is it not the case then , that if it is indeed impossible that both **The Unlike** be **Like**

S0-02 Ουκουν ει δη αδυνατον τε τα ανομοια ειναι ομοια and **The Like** be **Unlike** , it is certainly impossible that **many** should also exist . For if **many** και τα ομοια ανομοια , δη αδυνατον πολλα και ειναι : γαρ ει πολλα were to exist , then **they** would undergo impossibilities . Is this then , the intention of thine ειη , αν πασχοι τα αδυνατα . εστιν τουτο αρα ο βουλονται σου **Discourses** , and no other one , than to struggle through all arguments , to show that **many** **οι λογοι** , ουκ αλλο τι , η διαμαχεσθαι παρα παντα τα λεγομενα , ως πολλα do not exist ? And do you consider each of thine **Discourses** to be a positive proof ου εστι ; και οiei εκαστων σοι **των λογων** ειναι τεκμηριον in support of your hypothesis ; so that you are also led to think that you have produced as many αυτου τουτου , ωστε και ηγει παρεχεσθαι τοσαυτα positive proofs , as you have composed **Discourses** , to show that **many** do not exist ? τεκμηρια οσουστερ γεγραφας **λογους** , ως πολλα ουκ εστι ;

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Do you mean it in this way , or do I not **understand** you correctly ?

λεγεις ουτω , η εγω ουκ **καταμανθανω** ορθως ;

Zeno: No other way . You **have understood** quite well **the intent** of the whole work .

Z0-02 Ουκ αλλα , **συνηκας** καλως ο βουλεται το ολον γραμμα .

Socrates: I understand , O Parmenides , that Zeno does not only wish to be situated

S0-03 Μανθανω , ω Παρμενιδες , οτι Ζηνων ου μονον βουλεται ωκειωσθαι in the other close bonds of friendship with thee , but also **to agree** with thee in the following τη αλλη φιλια σου , αλλα και οδε

writings . For he has written in the very same direction as thou , although , by changing
τῷ συγγραμμάτι . γὰρ γεγραφε ὅπερ ταυτον τροπον συ , δε μεταβαλλων
certain particulars , he endeavors to deceive us that he asserts something other . For on the one
τινα πειραται εξαπατον ημας ὡς λεγων τι ετερον . γὰρ μεν

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hand , thou asserts in thine poems that **The All Is One** , and you produce sound proofs
συ φης ἐν τοις ποιησαν το παν ειναι ἐν , και παρεχει τεκμηρια
in a beautiful and good way in support of these hypotheses : but on the other hand , he says
καλῶς τε και ἐν τουτων : δε φησιν
in turn , the following : that many is not , and then he produced very-many and very-mighty
αυ οδε πολλα ειναι ου , και δε αυτος παρεχεται παμπολλα και παμμεγεθη
positive proofs . Therefore , on the one hand , you affirm that **The All Is One** , but on the other
τεκμηρια . ουν μεν φαναι το τον ἐν δε
hand , he denies that **The All** is many ; and in this way , almost saying the same thing , each one
μη τον πολλα , και ουτως σχεδον λεγοντας ταυτα τι , εκαστον
speaks , so as to appear not to have said the same things . Thus the latter discourses are revealed
λεγειν ὡστε δοκειν μηδεν ειρηκεναι των αυτων , τους αλλους φαινεται
to us to be said in a way that is above and beyond our way of speaking/understanding .
υμιν ειρησθαι υπερ ημας τα ειρημενα .

Zeno: Yes , O Socrates . So it is , but thou has not perfectly perceived **The Truth** of my words ;

Z0-03 Ναι , ὦ Σωκρατες . ουν δ' συ ου πανταχου ησθησαι την αληθειαν του γραμματος .

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although , just as Spartan hounds , thou has indeed well pursued and tracked their intent .
καιτοι ὡσπερ αι Λακαιναι σκυλακες γε ἐν μεταθεις τε και ιχνευεις τα λεχθεντα .
But in the first place , this , remains unnoticed by thee , that the written words are not
αλλα πρωτον μεν τουτο λανθανει σε , οτι το γραμμα ου
in every way so venerable , so that it was written , as you say then , with the intention
πανταπασιν ουτω σεμνυνεται , ὡστε γραφηναι ἀπερ συ λεγεις δε διανοηθεν
of concealing from men , as if I was doing something of great importance ; but on the one hand ,
επικρυπτομενον τους ανθρωπους , ὡς διαπραττομενον τι μεγα : αλλα μεν
thou has spoken something of those things which happen to be the case , but on the other hand ,
συ ειπες τι των συμβεβηκοτων , δε
The Truth of the matter is indeed that these writings were composed for the purpose of providing
το αληθες εστι γε ταυτα τα γραμματα
a certain assistance to **The Logos** of Parmenides , against those who try their hand at comically-
τις βοηθεια τῷ λογῷ Παρμενιδου προς τους επιχειρουντας κωμ-

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representing **Self** ; by asserting that if **One Is** , many ridiculous and opposite results
—ὁδειν αυτον ὡς εἰ ἐν ἐστι , πολλα και γελοια και ἐναντια συμβαινει
happen to **The Self Logos** .
πασχειν τῷ αὐτῷ λογῷ .

Truly then , this writing , contradicts the advocates of the many , and
δη ουν τουτο το γραμμα ἀντιλεγει τους λεγοντας προς τα πολλα , και
opposes this and many other such opinions ; by being willing to make clear that the hypothesis
ἀνταποδιδωσι τουτο και πλειω ταυτα , βουλομενον δηλουν ὡς η υποθεσις

that asserts that **many** is , will undergo/experience **even more** absurd consequences , than that
ει πολλά εστιν , αν πασχοι ετι γελοιοτερα η η
which asserts that **The One Is** ; if anyone **of them** is sufficiently gone through in detail .
του εν ειναι , ει τις αυτων ικανως επεξειμι (επεξειμι) .

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Therefore , it has **escaped thine notice** , O Socrates , that **this discourse** , which was composed
ουν λανθανει σε , ω Σωκρατες , οτι ταυτη , γεγραφθαι
by me when I was a youth , through such a thing indeed as the **love of contention** , and the writing
εμου υπο οντος νεου , δια τοιαυτην δη φιλονεικιαν , και γραφεν
itself was stolen by someone , so that I was not able to consult whether **Self should** be brought out
αυτο εκλεψε (κλεπτω) τις , ωστε ουδε βουλευσασθαι ειτ' αυτο εξοιστεον
or **Led** into **The Light** or not . It has **escaped your notice** , I say , that it was **not** composed by
εξεγενετο εις το φως ειτε μη . οiei οτι ουχ υπο
the **Love of Honor** , which belongs to a more advanced period of life , whereas by a juvenile
φιλοτιμιας πρεσβυτερου , αλλ' υπο νεου
love of contention ; although , just as I have said indeed , thou does not conjecture amiss .
φιλονεικιας ; επει , οπερ ειπον γ' , ου απεικασας κακως .

Socrates: 3 I admit it then , and I am **Led** to believe that the case is just as thou has stated it .
[S0-04] αποδεχομαι Αλλ' , και ηγουμαι ως εχειν λεγεις .
But explain to me about the following particulars : Does thou not consider that there is **a certain**
δε ειπε μοι τοδε : ου νομιζεις ειναι τι

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Idea/Species of Likeness , **Self** According to **Self** , and another one such as this but opposite ,
ειδος ομοιότητος αυτο καθ' αυτο , και τω αλλο τι τοιούτω εναντιον ,
that is in turn , an **Unlike Idea/Species** . But that **thou** and **myself** , and **all the other beings**
εστιν αυ ανομοιον ο : δε σε και εμε και ταλλα
which we surely call **many** , have a **Share** of **These Two Beings** ? And that on the one hand ,
α δη καλουμεν πολλα μεταλαμβάνειν τουτοιν δυοιν οντοι ; και μεν
those that Share of Likeness become **like** , and according that the degree that **such beings** may
τα μεταλαμβάνοντα της ομοιότητος γινεσθαι ομοια , και κατα οσον τοσουτον αν
Share in **This** ; but **those that Share of Unlikeness** become **unlike** ; but that **those that Share**
μεταλαμβάνη ταυτη , δε τα της ανομοιότητος ανομοια , δε τα
of **Both** become **both** ? Therefore , if **All** also **Share** of both opposite **Beings** ,
αμφοτερων αμφοτερα ; δε ει παντα και μεταλαμβάνει αμφοτερων εναντιων οντων ,

§129B

and are both **like** and **unlike their Selves** by **Participating** in **both** ; then , what is wonderful ?
και εστι ομοια τε και ανομοια αυτοις αυτα τω μετεχειν αμφοιν , τι θαυμαστον ;
For if , on the one hand , anyone brings to **Light** that **The Like Selves** become **Unlike** ,
γαρ ει μεν τις απεφαινεν τα ομοια αυτα γιγνομενα ανομοια
or **The Unlike Selves** become **Like** , then I think , that it would be monstrously absurd ; but if
η τα ανομοια ομοια , οiμαι , αν ην , τερας : ει
on the other hand , someone were to bring to **Light** that **those that Participate of Both**
δε αποφαινει τα μετεχοντα αμφοτερων
of **These Ideas** , undergo both of these **conditions** , then as far as I'm concerned , O Zeno ,
τουτων πεπονθοτα αμφοτερα , εμοιγε , ω Ζηνων ,

it does not appear to be out of **the ordinary** ; nor indeed , if anyone would show that **All** ουδεν δοκει ειναι ατοπον , ουδε γε ει τις αποφαινει **απαντα** are **one** , by **Their Participation** of **The One** , and that **these Same Selves** are **many** , in turn , εν τω **μετεχειν** του ενος και **ταυτα ταυτα** πολλα αυ by their **Partaking** of **Multitude/Plurality** . But if someone were to show , that **This Self** which τω **μετεχειν** πληθους : αλλ' ει αποδειξει τουτο αυτο ο **Is One** , **is many** , and in turn that **the many** are indeed **One** ; I shall immediately wonder at this . εστιν εν **πολλα** και αυ **τα πολλα** δη εν , ηδη θαυμασμαι τουτο .

§129C

And similarly in **All the other cases** ; if on the one hand , someone could bring to **Light** an και ωσαυτως περι απαντων **των αλλων** : ει μεν αποφαινι argument worthy of admiration ; by showing that both the **Generic** and **Ideal Selves** undergo αξιον θαυμαζειν , τε τα γενη και ειδη αυτα πασχοντα these opposite **experiences** **Them Selves** . But if on the other hand , someone demonstrates that ταυτα ταναντια παθηεν **αυτοις** : ει δ' τις αποδειξει I am both **one** and **many** , what would be wondrous about this ? And demonstrate this assertion , εμε οντα εν και πολλα , τι θαυμαστον , by saying , on the one hand , that when he wishes to bring to **Light** that I am **many** , that the parts λεγων , μεν οταν βουληται αποφαινει πολλα , ως μεν τα on the right side of me are other , from those parts on the left , and that the front parts are other , επι δεξια μου εστιν ετερα , δε τα ετερα επ' αριστερα , και μεν τα προσθεν ετερα , from the back parts , and in like manner , the upper from the lower ; for I think that I **Partake** δε τα οπισθεν ετερα , και ωσαυτως ανω και κατω : γαρ οιμαι μετεχω

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of **Plurality/Multitude** . But on the other hand , when he brings to **Light** that I am **one** , πληθους : δε οταν εν he should say that since there are **Seven** of us , I am **one** man and **Participate** of **The One** , ερει ως οντων επτα ημων εγω ειμι εις ανθρωπος και **μετεχων** του ενος so that in this way he would bring to **Light The Truth** of both these assertions . Thus if anyone , ωστε αποφαινει αληθη αμφοτερα . ουν εαν τις should **try** to bring to **Light** that stones and wood and such particulars , are both **many** and **one** , επιχειρη αποφαινει λιθους και ξυλα και τα τοιαυτα , πολλα και εν , we would say that **self** exhibits to our view such things as are **many** and **one** , but that he does not αν φησομεν **αυτον** αποδεικνυναι ταυτα τοιαυτα πολλα και εν , ου show that **The One** is **Many** , nor **The Many** , **One** ; nor speak of anything wonderful , but we το εν πολλα ουδε τα πολλα εν , ουδε λεγειν τι θαυμαστον , αλλ' would agree to that which is affirmed by all . But if on the one hand , anyone would first ομολογοιμεν απερ παντες . δε εαν μεν τις πρωτον

§129E

divide/separate **The Ideas** **apart/separate** , **Those** of which I have just now been speaking , **Selves** διαιρηται τα ειδη χωρις , ο εγω δη νυν ελεγον , αυτα according to **Selves** , such as **Likeness** and **Unlikeness** and **Multitude/Plurality** and **The One** , καθ' αυτα , οιον ομοιοτητα τε και ανομοιοτητα και πληθος και το εν **Rest** and **Motion** and all such as **These** , then reveal himself as being able to **Blend-together** and και στασιν και κινησιν και παντα τα τοιαυτα , ειτα αποφαινη δυναμενα συγκεραννυσθαι και **Separate-Apart Selves In Them Selves** , then *I will indeed* be in wondrous admiration , O Zeno. διακρινεσθαι **ταυτα εν** **εαυτοις** , εγωγ' αν θαυμαστος αγαιμην , ω Ζηνων .

Thus on the one hand , I am **Led** to think that we should strenuously labor in the investigation of
 δε μεν ηγουμεαι πανυ ανδρειως πεπραγματευσθαι
 these particulars ; but yet on the other hand , it would be deserving of much more admiration ,
 ταυτα : μεντ' αν πολυ μαλλον , αγασθειην ,
 if anyone could solve the following puzzle , as I said , about **This (Ousia) Self** that is woven-
 ει τις αν εχοι ωδε αποριαν , ως λεγω , **την ταυτην αυτην** πλεκο-

§130A

-together **Into The Ideal Selves** , in-a-manifold-way ; just as you demonstrated in detail about
 -μενην εν τοις ειδεσι αυτοις παντωδαπως , ωσπερ επιδειξαι διηλθετε
objects we see by the faculty of sight , if you could also in the same way , demonstrate in detail
 τοις ορωμενοις [Republic 508A-1] , και ουτως εν
 about **The Ideas** which we grasp by **The Activity of The Logos** .
 λαμβανομενοις λογισμω .

Antiphon : 4 Pythodorus said , that on the one hand , when Socrates had said these particulars ,
 ο Πυθοδωρος εφη , μεν δη του Σωκρατους λεγοντος ταυτα
 he believed that , both Parmenides and Zeno would be annoyed at each one of them , whereas on
 αυτος οιεσθαι τε τον Παρμενιδην και τον Ζηνωναν αν αχθεσθαι εφ' εκαστου
 the other hand , They Themselves **Offered-up Their Mind** entirely to what he said ,
 δε (Sym 174D-210E-217B, Rep 432B) προσεχειν τον νουν πανυ τους αυτω
 and frequently looked at each other , smiling , as if in admiration of Socrates .
 τε και θαμα βλεποντας εις αλληλους μειδιαν ως αγαμενους τον Σωκρατη .
 And that once Socrates ceased to speak , Parmenides then spoke , saying . . .
 και οπερ αυτου παυσαμενου ειπεν τον Παρμενιδην ουν φαναι

§130B

Parmenides: O Socrates , how worthy of admiration is *Thine Impulse* in *The Pursuit* of
 [P0-01] ω Σωκρατες , ως αξιος αγασθαι ει (ειμι-Pres-Act) της ορμης επι της
The Logos ! And tell me , has *Thine Self* thus **Separated** certain **Ideas apart** from **Selves** ,
 τους λογους . και ειπε μοι , συ αυτος ουτω διηρησαι αττα ειδη χωρις αυτα
 as you say , on the one hand , and in turn on the other hand , in the same way , **Set apart**
 ως λεγεις μεν , αυ δε ουτω χωρις
those that Participate of **These** ? And does there appear to thee , to be **a Certain likeness** that is
 τα μετεχοντα τουτων ; και δοκει σοι ειναι τι ομοιοτητος
Separate from **Self Likeness** , and indeed **a Certain One/Unity** and **Many/Plurality** and all other
 χωρις αυτη ομοιοτητος και δη εν και πολλα και παντα
such Particulars , which we **possess** , and **of which** , you have just now heard of from Zeno ?
 οσα ης ημεις εχομεν , δη νυν ηκουες Ζηνωνος ;

Socrates: [S0-05] It does to me indeed . (Εμοιγε .)

Parmenides: And how about the following ones ; is there **a Certain Idea** , like **That** of **Justice** ,
 [P0-02] Η και τα τοιαδε , τι ειδος οιον δικαιου
(Eternally)Self by Self ; and also of **Beauty** and of **Good** and all such **Ideas (by Them-Selves)** ?
 αυτο καθ' αυτο και αυ καλου και αγαθου και παντων τοιουτων ;

Socrates: Yes . (Ναι .)

§130C

Parmenides: What next then ? Is there also an **Idea** of Humans and of **All** The Elements such as
 [P0-03] Τι δ' ; ειδος ανθρωπου και των παντων οιοι

we are composed of ; and *a Certain Ideal* Human **Self** and **One** of Fire and **One** of Water
ημεις εσμεν , και τι ειδος ανθρωπου αυτο η πυρος η υδατος
that is *Separate* from us ? (χωρις ημων ;)

Socrates: I have certainly often been in dire-straits/puzzled/at-a-loss , O Parmenides ,
[S0-06] δη πολλακις γεγονα Εν απορια , ω Παρμενιδη ,
concerning whether it is necessary to speak of **Selves** , just as we did about **Those Ideas** ,
περι ποτερον χρη φαναι αυτων , ωσπερ περι εκεινων
or in another way .
η αλλως .

Parmenides: And are you also *at-a-loss/puzzled* , about the following particulars , O Socrates ?
[P0-04] Η και απορεις περι τωνδε ω Σωκρατες ,
Whether it is necessary to affirm that there is a *Separate Idea/Form/Species* of *each one of these*
ειτε χρη φαναι ειναι χωρις ειδος εκαστου τουτων
which may also appear to be ridiculous , such as of *hair* and *clay* and *dust* , or of anything else
α αν και δοξειεν ειναι γελοια , οιον θριξ και πηλος και ρυπος η τι αλλο
which may also appear to be quite *without* honor and most *worthless* , by *Being Other* in turn ,
ατιμοτατον τε και φαυλοτατον , ον αλλο αυ

§130D

than *those particulars* with which we are familiar , or **whether it is not necessary** ?

των ων ημεις μεταχειριζομεθα , ειτε και μη ;
Socrates: On the one hand , I do not affirm that *these* exist **in any other way** from *these* which
[S0-07] μεν ταυτα ειναι Ουδαμως αλλα απερ ταυτα
we do indeed also *see* ; whereas on the other hand , is it not the height of absurdity , insofar as
γε και ορωμεν : δε μη λιβαν ατοπον η
one imagines that there is a *certain Idea* of *these selves* ? Nevertheless at times it also actually
οιηθηναι ειναι τι ειδος αυτων . μεντοι ποτε και ηδη
troubles me ; in regards to **whether or not** the very same thing , *can be* affirmed of **everything** .
εθραξε με περι μη ταυτον τι η παντων :
But thereafter , having been fixed in *this* opinion , I then run-away fleeing , in **fear** of falling
μη επειτα οταν στω ταυτη , οιχομαι φευγων , δεισας εμπεσων
at that time , into a certain **abyss of nonsense** , and **utterly perish** . But then , *I reach up* from
ποτε εις τινα βυθον φλυαριας διαφθαρω . δ' ουν αφικομενος
those considerations , and again *I seriously apply myself* to those considerations , concerning
εκεισε , πραγματευομενος διατριβω εις εκεινα περι
which , we have just now asserted , whether **such Ideas/Forms/Species have** to exist .
α δη νυν ελεγομεν ειδη εχειν .

§130E

Parmenides: That is because you are still a young man , O Socrates , and **Philosophy** has not
[P0-05] ει γαρ ετι Νεος , ω Σωκρατες , και φιλοσοφια ουπω
as of yet , received you into **Her Embraces** . For in *my opinion* , when you **are** received by **Her** ,
ως ετι , σου αντειληπται κατ' εμην δοξαν , οτε αντιληψεται
you **will not dishonor any of these selves** ; but now since you are still young , you give heed ,
ουδεν ατιμασεις αυτων : δε νυν δια ετι την ηλικιαν αποβλεπεις
to the **opinions** of **human-beings** .
προς δοχας ανθρωπων .

~~Are **The Ideas** Related to **Wholes/Parts** and **Genera/Species** ?~~

5 Tell me then , the following . Does it appear to thee , as you say , that there exist *Certain* ειπε μοι ουν Τοδε . δοκει σοι , ως φης , ειναι αττα *Ideas/Species* , of which *the other things* have a *Share* , thus keeping *The Names* of *Selves* ; ειδη ων τα αλλα μεταλαμβανοντα ταδε ισχειν τας επωνυμιας αυτων ,

§131A

such as , on the one hand , *those* that have a *Share* of *Likeness* are *like* ; therefore , *those* that οιον μεν μεταλαμβοντα ομοιοτητος ομοια , δε have a *Share* of *Greatness/Magnanimity/Generosity/Magnitude* are *great/generous/big* , whereas μεγεθους μεγαλα , on the other hand , *those* that *Share* of *Righteousness* and *Beauty* come-to-be *just* and *beautiful* ? δε δικαιοσυνης και καλλους γινεσθαι δικαια τε και καλα ;

Socrates: Entirely so indeed .

[S0-08] Πανυ γε.

Parmenides: Now surely , is it not the case then , that *each thing* which has a *Share* , either

[P0-06] ητοι Ουκουν εκαστον το μεταλαμβανον has a *Share* of *The Whole* (*Genera*) *Idea* or of only a *Part* (*Species*) ? Or , can there be μεταλαμβανει του ολου ειδους η μερους ; η αν γενοιτο *some other way* of *Participation/Transference/Succession* apart from these *Two* ways ? τις αλλη μεταληψις χωρις τουτων ;

Socrates: And how could there be ?

[S0-09] Και πως αν ;

Parmenides: Therefore , does it appear to thee , that *The Whole Idea* , *Being One* , exists

[P0-07] ουν ποτερον δοκει σοι το ολον ειδος ον εν ειναι in *each* of *the many* , or in what way ? εκαστω των πολλων , η πως ;

Socrates: What is there to prevent *The Whole Idea* , O Parmenides , to exist in *each* of *them* ?

[S0-10] Τι γαρ κωλυει , ω Παρμενιδη , ενειναι ;

§131B

Parmenides: Accordingly then , by *Being One* and *The Same* in *many separate existents* , then

[P0-08] αρα ον Εν και ταυτον εν πολλοις χωρις ουσιν *The Whole* is in *each* at the same time , and in this way *Self will be separate* from *Self* . ολον ενεσται αμα , και ουτως αυτο αν ειη χωρις αυτου .

Socrates: It cannot be in this way ; but if *This Idea* were indeed such as *The Self* is to *Daytime* ,

[S0-11] αν Ουκ , ει γε οιον η αυτη ημερα by *Being One* , *It* is at-once present in *many places* and yet *Self* is in no way more separate

ουσα μια εστιν αμα εστι πολλαχου και αυτη ουδεν μαλλον χωρις from *Self* ; if then in this way , every *Idea* may also be At-Once *One* and *The Same* in all .

αυτης , ει ουτω εκαστον των ειδων και ειη αμα εν ταυτον εν πασιν .

Parmenides: You have made , O Socrates , *One* and *The Same* aspect present at *The Same time* ,

[P0-09] ποιεις , ω Σωκρατες , εν ταυτον αμα in *many places* , in a very pleasant way ; *just as if* you covered-over many *humans* with a *sail* . πολλαχου , γε Ηδεως , οιον ει καταπετασας πολλους ανθρωπους ιστιω

Thus you say , that there is *One Whole* , over *many* . φαιης , ειναι εν ολον επι πολλοις .

§131C

Or is it not something such as this that you are *Led* to say ?

η ου το τοιουτον ηγει λεγειν ;

Socrates: Perhaps .

[S0-12] Ισως .

Parmenides: Then either , will **the whole sail** exist over **each individual** ,

[P0-10] ουν Η αν ο ολον ιστιον ειη εφ' εκαστω

or will **one part** of **the whole self** exist over **each individual** ?

η αλλο μερος **αυτου** επ' αλλω ;

Socrates: The part .

[S0-13] Μερος .

Parmenides: Accordingly then , O Socrates , “**these ideal selves**” are **divisible** ,

[P0-11] αρα , ω Σωκρατες , τα ειδη **αυτα** εστιν Μεριστα

and **those that participate** can only participate of “**parts of selves**” ; and hence there will

και τα μετεχοντα αν μετεχοι μερους **αυτων** , και αν

no longer be **one whole** in **each individual** , but only **one part** of each .

ουκετι ειη ολον εν εκαστω , αλλα μερος εκαστου .

Socrates: It has come to **Light** in this way indeed .

[S0-14] Φαινεται ουτω γε .

Parmenides: Or are you willing then , O Socrates , to affirm to us **The Truth** , that **One** “**idea**”

[P0-12] Η εθελησεις ουν , ω Σωκρατες , φαναι ημιν τη αληθεια το εν ειδος

is susceptible of being **divided** , and yet “**it**” will still be **One** ?

μεριζεσθαι , και ετι εσται εν ;

Socrates: By no means .

[S0-15] Ουδαμως .

§131D

Parmenides: For See , that if thou attempts to **divide The Great Self** , then in that case would it

[P0-13] γαρ Ορα ει μεριεις το μεγαθος αυτο αρα

not be revealed to be **without-The-Logos** , and that each of **The Many** that are **Great** , will be

ουκ φανειται **αλογον** , και εκαστον των πολλων μεγαλων εσται

great/big by a “**part**” (like **The Day/sail**) of “**greatness**” that is **less** than **The Greatness** of **Self** ?

μεγα μερει μεγαθους μικροτερω του μεγαθους αυτου ;

Socrates: Very much so .

[S0-16] Πανυ γ' .

Parmenides: What then ? **Will each thing** , by possessing some “small **part**” of “**the equal**”

[P0-14] Τι δε ; **εσται** εκαστον τω εξει τι μικρον μερος του ισου

which is **less** than **The Equality** of **Self** , **be equal** to another **thing** by having the **part** received ?

ω οντι ελαττονι του ισου αυτου ισον το εχον απολαβον ;

Socrates: Impossible .

[S0-17] Αδυνατον .

Parmenides: Then if **one of us** has a “**part of the small**” , then in that case **The Small** of **Self**

[P0-15] Αλλα τις ημων εξει μερος του μικρου , δε το μικρον αυτου

will be “**bigger**” than **this** , since **it** is a **part** of **Itself** , and thus **The Small Self** will then be

εσται μειζον τουτου , ατε οντος μερους εαυτου και ουτω το μικρον αυτο δη εσται

that which is “**bigger**” ; but then on the other hand , **this** to which the **part** of **The Small** will be

μειζον : δ' τουτο ω αν

§131E

added and then subtracted , **will be smaller** , but not **greater** , than before .

προστεθη αφαιρεθεν εσται μικροτερον αλλ' ου μειζον η πριν .

Socrates: This most certainly cannot come to pass .

[S0-18] ουτο γε αν Ουκ γενοιτο .

Parmenides: To thee then , O Socrates , in what way are **the other existents able to have a Share**

[P0-16] σοι ουν , ω Σωκρατες , Τινα τροπον τα αλλα δυναμενα μεταλαμβανειν
of **The Ideas** , since they are **unable** to do so according to **Parts** , nor according to **Wholes** ?
των ειδων , μητε κατα μερη μητε κατα ολα ;

Socrates: No by Zeus , it does not **appear** to me to be in any way an easy matter **to define**

[S0-19] Ου μα τον Δια , ου δοκει μοι , ειναι ουδαμως ευκολον διορισασθαι
something such as this .

το τοιουτον .

Parmenides: What next then ? What do you say to this ?

[P0-17] Τι δη δε ; πως εχεις προς τοδε ;

Socrates: To what ?

[S0-20] Το ποιον ;

§132A

Parmenides: I suspect that thou believes each **Idea** to be **One** from something such as this .

[P0-18] Οιμαι σε οιεσθαι εκαστον ειδος ειναι εν εκ του τοιουδε :

When **many particulars appear** to thee to be **great** , thou may opine , that by looking

οταν πολλ' αττα δοκει σοι ειναι μεγαλα , δοξη ιδοντι
at all of **them** , **One Certain (Common) Ideal Self** is found to be **Equally in their case** ,

παντα μια τις η ιδεα αυτη ειναι ισως επι
from whence thou are **Led to believe The Great** to be **One** . (Inferred **concept** , not **Idea** . PG)
οθεν ηγει το μεγα ειναι εν .

Socrates: You speak **The Truth** .

[S0-21] λεγεις Αληθη .

Parmenides: What then if when thou **Sees The Great Self** with **The Soul** , and **All**

[P0-19] Τι δ' εαν επι ιδης το μεγα αυτο τη ψυχη και παντα
The Other Ideas that are **Great in a similar way** . Then in turn , will not a **Certain Great One** ,

τα αλλα μεγαλα ωσαυτως , αυ ουχι τι μεγα εν
necessarily come to **Light** , through which , **All These come to Light as Great** ?

αναγκη φανειται , ω παντα ταυτα φαινεσθαι μεγαλα ;

Socrates: It seems so .

[S0-22] Εοικεν .

Parmenides: Accordingly then , **another** offspring idea of **Greatness** will appear , *besides*

[P0-20] αρα Αλλο γεγονος ειδος μεγεθους αναφανησεται , παρ'
The Great Self , **and also** of those that **Partake** of **Self** ; and besides **all these** , yet **another**
το μεγεθος αυτο τε και τα μετεχοντα αυτου : και επι πασιν τουτοις ετερον

§132B

in turn , through which , all these will appear to be great . And surely then , each of

αυ ω παντα ταυτα εσται μεγαλα : και δη εκαστον
thine “ideas” , will no longer be **One** , but an **infinite multitude/plurality** .

σοι των ειδων ουκετι εσται εν , αλλ' το απειρα πληθος .

~~~Socrates the empiricist !?!~~~

**Socrates:** 6 Then , O Parmenides , each one of **these ideas** is **nothing more than** a **conception** ,

[S0-23] Αλλα , ω Παρμενιδη , εκαστον τουτων των ειδων μη η νοημα ,  
and will **not subsist in any place other than** in the proper **Self** in **Souls** ; for in this way , each  
και εγγινεσθαι ουδαμου αλλοθι η εν προσηκη αυτω ψυχαις : γαρ ουτω εκαστον

will indeed be one ; and that which was just now mentioned will not still happen .

αν γε ειη εν και α δη νυν ελεγετο αν ουκ επι πασχοι .

**Parmenides:** What then ? **Is Each One** of **These Intellections/conceptions One** ,

**P0-21** Τι ουν ; εστι εκαστον των νοημάτων εν

whereas on the other hand , **It Is** an **Intellection/conception** of **nothing** ?

δε νοημα ουδενος ;

**Socrates:** But this is impossible .

**S0-24** Αλλ' αδυνατον .

**Parmenides:** Hence , **It Is** a **Intellection** of **a certain something** ?

**P0-22** Αλλα τινος ;

**Socrates:** Yes .

**S0-25** Ναι .

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### §132C

**Parmenides:** Of **Being** or of non-being ?

**P0-23** Οντος η ουκ οντος ;

**Socrates:** Of being .

**S0-26** Οντος .

**Parmenides:** Will **It** not **Be** of **One Certain Entity** , which that **Intellection** **Intellects**

**P0-24** Ουχ ενος τινος επον , ο εκεινο το νοημα νοει

in every case , as **Being One Certain Idea** ?

επι πασιν ουσαν μιαν τινα ιδεαν ;

**Socrates:** Yes .

**S0-27** Ναι .

**Parmenides:** Then will not **This Idea** that **Is Being Intellected Be One** ,

**P0-25** Ειτα εσται ουκ τουτο ειδος το νοουμενον ειναι εν ,

by **Always Being The Self in every case** ?

αι ον το αυτο επι πασιν ;

**Socrates:** This again , has come to **Light** as **Necessary** !

**S0-28** αυ φαινεται Αναγκη .

**Parmenides:** But what then ? Or does it not appear **Necessary** , for thee to say that inasmuch

**P0-26** δε Τι δη ; η ουκ δοκει αναγκη σοι φης η

as **other things Participate** of **The Ideas/Species** , that each one of **Them** must be composed of

ταλλα μετεχειν των ειδων εκαστον ειναι εκ

**Thoughts/Intellections** and that **All** of **Them** in turn , must be **Able** to **Intellect/Think** ?

νοημάτων και παντα νοειν ,

Or will thou say that although by **Being Intellections** , yet **They** are **without Intelligence/Mind** ?

η οντα νοηματα ειναι ανοητα ;

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### §132D

**Socrates:** But this possesses no **Logos** ! Nevertheless , O Parmenides , it seems to me indeed ,

**S0-29** Αλλ' τουτο εχει ουδε λογον , αλλ , ω Παρμενιδη , εμοιγε

to be clearly seen especially , as follows : On the one hand , **These Ideas/Species** are **Set-Up**

καταφαινεται μαλιστα ωδε : μεν ταυτα τα ειδη εσταναι

in **Their Very Nature** , just as **Paradigms/Models** , whereas on the other hand , **the others** are

εν τη φύσει ωσπερ παραδειγματα , δε τα αλλα

**Assimilated** to **These Models** , and are **Their likenesses** ; and **The Self Participation** , by **the**

εοικεναι τουτοις και ειναι ομοιωματα : και η αυτη μεθεξις τοις

**other things** , is nothing else than to become **Assimilated** to **The Selves** of **The Ideas/Species** .

αλλοις ουκ τις αλλη η γινεσθαι εικασθηναι αυτοις των ειδων .



**Parmenides:** Therefore , if anything becomes Like The Idea/Species , can it be possible that

P0-27 ουν ει τι εοικε τω ειδει , οιον  
The Idea/Species not be Like that which becomes assimilated , and by as much as the assimilated  
το ειδος μη ειναι ομοιον εκεινο τω εικασθεντι , τε οσον αφωμοιωθη  
nature is rendered Like Self ? Or is there any reason why , the like cannot be like The Like ?  
καθ' αυτω ; η εστι τις μηχανη το ομοιον μη ειναι ομοιον ομοιω ;

**Socrates:** There is not .

S0-30 εστι Ουκ .

**Parmenides:** Accordingly then , is there not a Great Necessity , that The Relationship

P0-28 αρ' δε ου μεγαλη αναγκη Το

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### §132E

of like to Like should Participate of One Idea/Species/Paradigm of The Self ?

ομοιον τω ομοιω μετεχειν ενος ειδους του αυτου ;

**Socrates:** Necessarily .

S0-31 Αναγκη .

**Parmenides:** But will not That , through The Participation of which , likes are like

P0-29 δ' ουκ εκεινο μετεχοντα Ου τα ομοια η ομοια  
be The Ideal Self ?  
το ειδος αυτο ;

**Socrates:** Yes , entirely so .

S0-32 μεν Πανταπασι ουν .

**Parmenides:** Hence , neither can a (partible) thing Be Like The (Impartible) Idea/Species , nor

P0-30 αρα τε Ουκ οιον τι ειναι ομοιον τω ειδει , ουδε  
The Species Be Like the thing . For if this were not the case , another species will always appear  
το ειδος αλλω . δε ει μη , αλλο ειδος αει αναφανησεται

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### §133A

besides that species ; and that species will again become like another ; and so a new species  
παρα εκεινο αν αυ η ομοιον τω ετερον , και καινον ειδος  
would never cease to always come to be , as long as any species becomes like its participant .  
και ουδεποτε παυσεται αει γιγνομενον , εαν το ειδος γιγνηται ομοιον τω εαυτου μετεχοντι .

**Socrates:** You speak most truly .

S0-33 λεγεις Αληθεστατα .

**Parmenides:** So if the other things do not have a Share of The Ideas/Species through Likeness ;

P0-31 αρα ταλλα Ουκ μεταλαμβάνει των ειδων ομοιοτητι ,  
then it is necessary to seek after something else through which they may have a Share .  
αλλα δει ζητειν τι αλλο ω μεταλαμβάνει .

**Socrates:** So it seems .

S0-34 Εοικεν .

**Parmenides:** Do you see then , O Socrates , how great a puzzle arises ,

P0-32 Ορας ουν , ω Σωκρατες , οση η απορια  
if any one defines/delimits/separates The Ideas , as Being Selves according to/by Selves ?  
εαν τις διοριζεται ειδη ως οντα αυτα καθ' αυτα ;

**Socrates:** I do , very much so .

S0-35 Και μαλα .

**Parmenides:** Now then , know well that thou does not yet grasp how great the puzzle is

P0-33 τοινυν ισθι Ευ οτι ουδεπω απτει οση η απορια

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**§133B**

of **Self** , as the saying goes , if thou should place **Each One Idea** of **The Real Beings**

αυτης ως επος ειτειν ει θησεις εκαστον εν ειδος των οντων  
as always being **something** that is **separate/set-apart** .

αι τι αφοριζομενος .

**Socrates:** What do you mean then ?

**S0-36** Πως δη ;

**Parmenides:** On the one hand , there are many other puzzles indeed , but on the other hand ,

**P0-34** μεν Πολλα αλλα και δε  
the following one , is the greatest . If anyone should say that **The Ideal Selves** cannot even  
τοδε μεγιστον . ει τις φαιη τα ειδη αυτη μηδε  
be properly known , being **Such as** we have said **They Must Be** . It could not even be proven  
προσηκειν γινωσκεσθαι οντα τοιαυτα οια φαμεν δειν ειναι , αν ουκ εχοι ενδειξασθαι  
to anyone , that he is mistaken , if it were not the case , on the one hand , that he who argues that  
τις οτι ψευδεται , ει μη μεν ο αμφισβητων  
it **could** be proven , happened to be **experienced/practiced** in a multitude of particulars and who is  
του ενδεικνυμενου τυχοι **εμπειρος** πολλων και ων  
not without **natural talent** , and on the other hand , he should also **be willing to follow** the proof  
μη αφυης δε εθελοι επεσθαι  
through many long and elaborate details ; but even then , he who contends that  
πολλα πανυ και πορρωθεν πραγματευομενου , αλλ' ο αναγκαζων

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**§133C**

**The Ideal Selves** are unknowable , may still remain un-persuaded .

αυτα ειναι αγνωστα ειη απιθανος .

**Socrates:** In **what way** then , O Parmenides ?

**S0-37** Πη δη , ω Παρμενιδη ;

**Parmenides:** In **a way** that I think both thou and any other person , O Socrates , who would

**P0-35** τινα Οτι οιμαι και σε και αλλον , ω Σωκρατες , οστις αν  
set-up **The Ousia** of each **Idea** as **Subsisting Self** by **Self** ; **you must agree**  
τιθεται **ουσιαν** εκαστου ειναι αυτην καθ' αυτην , αν ομολογησαι  
in the first place , that **None** of **The Ideal Selves** , **Subsist in us** .

πρωτον μεν μηδεμιαν αυτων ειναι εν ημιν .

**Socrates:** For if **They** did , then how could **Their Ousia** still **Subsist Self** by **Self** ?

**S0-38** γαρ Πως αν ετι ειη αυτη καθ' αυτην ;

**Parmenides:** You speak **Well** . Is it not also the case , that of **The Ideas** that exist in **relation** to

**P0-36** λεγεις Καλως . Ουκουν και των ιδεων εισιν προς  
**Each Other** , however many **They** Are , **Maintain Their Self Ousia** in relation to **Selves** ,  
αλληλας αι οσαι εισιν , εχουσιν την αυται ουσιαν προς αυτας ,

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**§133D**

but **not** in relation to **Those** existing among us ; whether in relation to **Certain Likenesses** ,

αλλ' ου προς τα ημιν ειτε ομοιωματα  
or in whatever way one may then set **Selves** up ; and we do **Participate** of **each** and **every Self** ,  
ειτε οπη τις δη τιθ- αυτα -εται , ημεις ειναι μετεχοντες εκαστα  
to which we apply **some particular** name ; but on the other hand , that **Those Beings that exist**  
ων επονομαζομεθα : δε τα οντα  
**among us** bear the same name as **Those** , and again **Selves** also exist in relation to our selves ,  
παρ' ημιν ταυτα ομωνυμα αυ αυτα εστιν προς αυτα



but not in relation to **Those Ideas** ; and again **Selves** exist in relation to **Them Selves** , but not  
αλλ'ου προς εκεινοις τα ειδη , αυ εαυτων , αλλ' ουκ  
in relation to **Those** with whom they thus **only Share Their Name** .

εκεινων οσα ουτως ονομαζεται .

**Socrates:** How do you mean this ?

**S0-39** Πως λεγεις ;

**The LORD-Master-tyrant-δεσποτης / SERVANT-Student-slave-δουλος-Relationship**  
(Or the **lack** of It)

**Stewardship : Lordship : : Good-Steward : Good King Relationship**

: : **Adapt-Student : Able-Master Relationship**

Compared to a **deficient copy** : : **slave** : **tyrant**

**LORD : SERVANT : : APOLLO : SOCRATES**

**Master : Student : : Diotima : Socrates**

**tyrant : slave : : non-lover : victim**

#### §133E

**Parmenides:** **Such as** , if one of us were **The Lord** or **the servant** of any one ; then , the one who

**P0-37** **Οιον** , ει τις ημων εστιν δεσποτης η δουλος του , ο  
is a **servant** , is certainly not in any way , **the servant** of **That Selfhood** of **The Lordship** of **The**  
εστι δουλος , εστιν δη ουκ που δουλος εκεινου αυτου δεσποτης  
**Lord** , nor is **The One** who is **Lord** , **The Lord** of **The Selfhood** of **the servant** ; whereas by  
δεσποτου ουδε ο εστι δεσποτης , ο δεσποτης αυτου δουλου , αλλ'  
being **human** , they **Share** in both these **human relations** . On the other hand , **Self Mastership**  
ων ανθρωπος εστιν αμφτερα ταυτα ανθρωπου , δε αυτης δεσποτεια  
is **That** which **It Is** , from **Its Relation** to **Self Stewardship** ; and **Self Stewardship** ,  
εστιν ο εστι , αυτη δουλεις και αυτη δουλεια  
in the same way , is **Stewardship in Relation to Lordship** . Thus the **relationships in us**  
ωσαυτως δουλεια δεσποτειας , αλλ' τα εν ημιν

#### §134A

exercise none of **Their Power** in relation to **Those Ideas** nor **Those in relation to us** . Thus

εχει ου την δυναμιν εκεινα ουδε εκεινα προς ημας , αλλ'  
I say that **They both Subsist by Them Selves** and also **Selves in Relation to Selves** ; and in a  
ο λεγω εκεινα τε εστι αυτων και αυτα προς αυτα , και  
**similar way** , **Those in us in relation to Them Selves** . Or do you not understand what I say ?  
ωσαυτως τα παρ'ημιν προς εαυτα . η ου μανθανεις ο λεγω ;

**Socrates:** I understand quite well indeed .

**S0-40** μανθανω Πανυ γ' .

Mastership : Stewardship : : **Self Mastership : Self Stewardship**

**Parmenides:** **7** On the one hand , is it not also the case , that if **Self Knowledge** is

**P0-38** μεν και Ουκουν αυτη επιστημη εστιν

**The Knowledge** of **That which Is True** , then **Knowledge** would be of **That Self** ?

επιστημη ο εστιν αληθεια επιστημη αν ειη της εκεινης αυτης ;

**Socrates:** Perfectly so .

[S0-41] Πανυ γε.

**Parmenides:** But on the other hand , will every **Knowledge** , which **Is** , then in turn ,

[P0-39] δε αν η Εκαστη των επιστημων , ο εστιν , αυ ,

**Be The Knowledge** of **Each-one** of **The Real Beings** that **Exist** ; or not ?

ειη επιστημη εκαστου των οντων εστιν : η ου ;

**Socrates:** Yes , it will .

[S0-42] Ναι .

**Parmenides:** But will not **The Knowledge** among us , be **The Truth** which exists among us ?

[P0-40] δε αν ου Η επιστημη παρ' ημιν ειη της αληθειας παρ' ημιν ,

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### §134B

And in turn , would not **Each Knowledge** among us , be a **Knowledge** of **Each** of **Those**

και αυ αν εκαστου η επιστημη παρ' ημιν ειναι επιστημη εκαστου των

**Beings/Reason Principles/Relationships** that happen to exist among us ?

οντων συμβαιναι παρ' ημιν ?

**Socrates:** Necessarily so .

[S0-43] Αναγκη .

**Parmenides:** But certainly , **The Ideal Selves** , as you indeed agree , we neither possess ,

[P0-41] Αλλα μην , τα ειδη αυτα , ως γε ομολογεις , ουτε εχομεν

nor can **They** exist **As Such** among us .

ουτε τε ειναι οιον παρ' ημιν .

**Socrates:** Certainly not then .

[S0-44] Ου γαρ ουν .

**Parmenides:** But **Every Genus/Class/Whole** of **Self** is **somehow** Recognized to be /Known to be

[P0-42] δε τα εκαστα γενη αυτη που Γινωσκεται

**That** which **It Is indeed** , **by means of The Idea** of **The Knowledge** of **The Self** ?

α εστιν γε , υπ' του ειδους της επιστημης του αυτου ;

**Socrates:** Yes .

[S0-45] Ναι .

**Parmenides:** Which **Ideal Real Being** , we do not **indeed** possess .

[P0-43] Ο ημεις ουκ γε εχομεν .

**Socrates:** We do not .

[S0-46] Ου γαρ .

**Parmenides:** Accordingly then , not a **Single One** of **The Ideas** are **Recognized/Known** by us ,

[P0-44] αρα Ουκ γε ουδεν των ειδων γινωσκεται υπο ημων ,

seeing that we do not **Participate** of **Self Knowledge** !

επειδη ου μετεχομεν αυτης επιστημης .

**Socrates:** It does not seem likely .

[S0-47] Ουκ εοικεν .

**Parmenides:** Therefore , **The Beautiful Self** , which is also **The Good Self** and **All The Selves**

[P0-45] αρα το καλον αυτο ο εστι και το αγαθον και παντα αυτας

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### §134C

which we have surely taken-up as **Being Ideas** , are also **Un-Known** by us ?

α δη υπολαμβανομεν ως ουσας ιδεας εστι και Αγνωστον ημιν .

**Socrates:** I am **afraid** they are .

[S0-48] Κινδυνεύει .

**Parmenides:** Behold then , this **even more fearful** consequence .

[P0-46] Ορα δη τουτου επι δεινότερον τοδε .

**Socrates:** What is it ?

[S0-49] Το ποιον ;

**Parmenides:** You will say perhaps, that if indeed there is a **Certain Genus/Class** of **Knowledge** ,

[P0-47] αν Φαιης που ειπερ εστιν τι γενος επιστημης  
then **Self Is much more-Perfect** than the **knowledge** which exists among us ; and the same goes  
αυτο ειναι πολυ ακριβεστερον η την επιστημην παρ' ημιν , ουτως  
for **Beauty** , and all the other **Genera/Classes/Kinds/Wholes** .

και καλλος και παντα ταλλα .

**Socrates:** Yes .

[S0-50] Ναι .

**Parmenides:** Is it not the case , that if indeed **anyone else Partakes** of **Self Knowledge** ,

[P0-48] Ουκουν ειπερ τι αλλο μετεχει αυτης επιστημης ,  
then you will **not** affirm that **anyone Possesses That Most Perfect Knowledge more** than **God** ?  
αν ουκ φαιης τινα εχειν την ακριβεστατην επιστημην μαλλον η θεον ;

**Socrates:** Necessarily not .

[S0-51] Αναγκη .

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#### §134D

**Parmenides:** Take notice then ; is it possible in turn , that **God** , can **Know** of our affairs ,

[P0-49] Αρ' ουν εσται οιος αυ τε ο θεος γινωσκειν παρ' ημιν τα  
by **Possessing Self Knowledge** ? (εχων αυτην επιστημην ;)

**Socrates:** Why not ?

[S0-52] Τι γαρ ου ;

**Parmenides:** Since it has been agreed by us , O Socrates , that neither do **Those Ideas Have**

[P0-50] Οτι ωμολογεται ημιν , ω Σωκρατες , μητ' εκεινα τα ειδη εχειν  
**The Power** which **They Possess in relation to Those** among us , nor **Those** among us , in relation  
την δυναμιν ην εχει προς τα παρ' ημιν , μητε τα παρ' ημιν προς  
**to Those** ; but that **Selves** exist in relation to **Selves** in each realm .  
εκεινα , αλλ' αυτα προς αυτα εκατερα .

**Socrates:** It was so agreed .

[S0-53] γαρ Ωμολογεται .

**Parmenides:** Is it not so , that if there **Is The Most Perfect Mastership** among **Divinity** , and

[P0-51] Ουκουν ει εστιν η ακριβεστατη δεσποτια παρα τω θεω και  
**The Most Perfect Self Knowledge** , then neither will **The Mastership** of **Those Gods Rule**  
η ακριβεστατη αυτη επιστημη , ουτ' αν η δεσποτια εκεινων δεσποσειεν

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#### §134E

over us at any time , nor will **Their Knowledge Know** of us , nor of any other of our concerns ,

αν ημων ποτε , ουτ' αν η επιστημη γνοιη ημας ουδε τι αλλο παρ' ημιν των ,  
and in a similar way , we cannot **rule over Them** by our **rule** , nor can we **Know/Recognize**

αλλα ομοιως , ημεις ουκ αρχομεν τ' εκεινων παρ ημιν τη αρχη ουδε γινωσκομεν  
**That which Is Divine** , in any way , *through the assistance of our knowledge* . And again ,

του θειου ουδεν τη ημετερα επιστημη , αυ  
according to **The Self/Same Logos** , **They** will neither , be our (**Immediate**-JFB, Sym 202e-203a )  
κατα τον αυτον λογον εκεινοι τε ουτε εισιν ημων

**Rulers** (Apology 31a , Phaedo 62b) nor have any **Cognition** of human affairs (by Self-Knowledge ) .  
δεσποται ουτε οντες γινωσκουσι τα ανθρωπεια πραγματα .

**Socrates:** But then would not **The Logos** , be wondrous in the extreme ,

[S0-54] Αλλα μη ο λογος Αλλα θαυμαστος λιαν  
insofar as one were to **deprive Divinity** of **knowing** ?

η τις ει αποστερησει τον θεον του ειδεναι .

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### §135A

**Parmenides:** Nevertheless , O Socrates , these and very many other consequences besides these ,  
[P0-52] μεντοι , ω Σωκρατες , Ταυτα και πανυ πολλα αλλα ετι τουτοις  
must be so in relation to **The Ideas** , if **The Ideal Selves** of **The Real Beings Exist** , and if one  
αναγκαιον εχειν προς τα ειδη , ει αι ιδεαι αυται των οντων εισιν και τις  
**determines** that **Each One** is a **Certain Ideal Self** ; so that one who hears these words is puzzled  
οριεται εκαστον τι ειδος αυτο : ωστε τον ακουοντα απορειν  
and questions whether **Selves** do **exist** ; or if **They** do **Exist** , that **They Exist** in **The Highest**  
τε και αμφισβητειν ως ταυτα ουτε εστι , τε ει οτι ειη μαλιστα  
**Degree** , so that it appears abundantly necessary that **Selves** must be unknown by human nature .

πολλη αναγκη αυτα ειναι αγνωστα τη ανθρωπινη φυσει :  
And whosoever speaks in this way , may appear to say something important ; and , which  
και λεγοντα ταυτα δοκειν λεγειν τε τι , και , ο  
we just now said , may be thought of as being an extraordinary statement , by remaining **unable**  
αρτι ελεγμεν , ειναι θαυμαστως ως δυσ-  
to be persuaded . And yet on the one hand , as it **falls to The Ability** of an **Individual** of a **Very**  
-αναπειστον . και μεν ως δυνησομενου του ανδρος πανυ  
**Good Natural Disposition** , to be able to learn that there is a **Certain Genus** of **Each Idea** , and  
ευφους (Phi32B , Rep399C) μαθειν εστι τι γενος εκαστου και

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### §135B

**That** of **Self Ousia** According to/In-and-Of **Self** , so on the other hand , they will deserve - even  
αυτη ουσια καθ' αυτην , δε του θαυμασ- ετι  
greater admiration , who having made this **Discovery** , shall be able to teach yet another person  
-τοτερου ευρησοντος δυνησομενου διδασαι και αλλον  
how to **thoroughly-well-distinguish** all these particulars , in a **Sufficiently-Efficient Way** .

διευκρινησαμενον παντα ταυτα ικανως .

**Socrates:** I agree with you entirely , O Parmenides , for you speak **According** to my **Intellect** .

[S0-55] Συγχωρω σοι πανυ , ω Παρμενιδη , γαρ λεγεις κατα μοι νουν .

**Parmenides:** But nevertheless in turn , O Socrates , if anyone indeed , does not permit **The**

[P0-53] Αλλα μεντοι αυ , ω Σωκρατες , ει τις γε μη εασει  
**Ideas** of **Real-Beings** to be , by not **Keeping** their **Mind Fixed** upon all these recent objections  
ειδη των οντων ειναι , αποβλεψας εις παντα δη νυν τα  
and others like them , and does not **Define One** of **Each Particular/Certain Idea/Genus/Model** ,  
και αλλα τοιαυτα , μηδε οριεται ενος εκαστου τι ειδος  
surely then , they will have **no where** to turn their **understanding** , while they **do not** allow that  
δη εχει ουδε οπη τρενπει την διανοιαν μη εων

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### §135C

**The Idea** of **Each One** of **The Real Beings Is Always** of **The Self** , and **in this way** ,

ιδεαν εκαστου των οντων ειναι αι την αυτην , και ουτως  
entirely destroy **The Power of Dialectics** .

πανταπασι διαφθερει την δυναμιν του διαλεγεσθαι .

Therefore , in such a way , you *also* appear to perceive much **According** to my **Mind** .  
ουν του τοιουτου και δοκεις ησθησθαι μαλλον μοι .

**Socrates:** You speak **The Truth** .

[S0-56] λεγεις Αληθη .

**Parmenides:** 8 What then will you do in *relation* to **Philosophy** ?

[P0-54] Τι ουν ποιησεις περι φιλοσοφιας ;

In what way will you **Turn** your **Mind** , if you are **ignorant** of these **Particular /Certain Ideas** ?  
πη τρεψει (3<sup>rd</sup> per.sin.) αγνοουμενων τουτων ;

**Socrates:** At the present time , I do indeed appear , **not** to see in what way at all .

[S0-57] εν τω παροντι μοι γε δοκω Ου καθοραν πανυ .

**Parmenides:** For *Prior* to **Exercising Thyself** , O Socrates , **Thou** should endeavor *beforehand*

[P0-55] γαρ Πρω γυμνασθηναι , ω Σωκρατες , επιχειρεις πριν  
**to Define** what is **Beautiful** and **Just** and **Good** , and **Each One** of **The Ideas** . For just now  
οριζεσθαι τι τε καλον και δικαιον και αγαθον και εκαστον των ειδων . γαρ πρωην

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### §135D

the following also came to my **Mind** while hearing **Thee Dialoging** with Aristotle here .

τωδε και εννοησα ακουων σου διαλεγομενου Αριστοτελει ενθαδε .  
Therefore on the one hand , **The Impulse** , by which **Thou** are impelled towards **The Logos** is  
ουν μεν η ορμας ην ορμη επι τους λογους  
**Beautiful** and **Divine** -*Thou may be sure of that*- whereas on the other hand , **Thou** must also  
καλη και θεια , ευ ισθι : δε και  
**Collect Thy-Self Together** , **by exercising** more in **That Way** that appears to be useless  
ελ- **σαυτον** -κυσον δια γυμνασαι μαλλον της δοκουσης ειναι αχρηστου  
to the multitude , and is called by them ‘empty talk’ ; for if **Thou** does not ,  
των πολλων και καλουμενης υπο αδολεσχιας , δε ει μη ,  
while **Thou** are still young , **The Truth** will utterly-elude **Thee** .

εως ει ετι νεος , η αληθεια διαφευζεται σε .

**Socrates:** What then , O Parmenides , is **The Way** of this **exercise** ?

[S0-58] Τις ουν , ω Παρμενιδη , ο τροπος της γυμνασιας ;

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### §135E

**Parmenides:** **The Way** is just **That** which you heard Zeno **practicing** . Except that I was also

[P0-56] ονπερ Ουτος ηκουσας Ζηνωνος . πλην και  
quite pleased with this that **Thou** said to him , because **Thou** would not allow **him** to look upon  
γε ηγασθην προς τουτο σου ειποντος τουτον οτι ουκ ειας (εαω) επισκοπειν  
**the wandering** that **exists** among **the objects of sight** nor upon **the wandering** that **exists**  
την πλανην εν τοις ορωμενοις ουδε  
**in relation to** them , but to consider according to **Those which one can Grasp Especially**  
περι ταυτα , αλλα περι εκεινα α τις αν λαβοι μαλιστα  
**by The Logos** , and **in This Way** , one would be **Led to See The Ideas** .

λογω και αν ειναι ηγησαιτο ειδη .

**Socrates:** For it appears to me , that **in this way** it **may indeed** be shown **without difficulty** ,

[S0-59] γαρ Δοκει μοι ταυτη γε αποφαινειν ουδεν χαλεπον  
that **The Beings** experience both **Like** and **Unlike** , and anything else that **exists** .

τα οντα πασχοντα και ομοια και ανομοια και οτιουν αλλο ειναι .

**Parmenides:** Quite rightly indeed . But it is also necessary that , besides this , you should still

[P0-57] γ’ καλως και . δε και χρη προς τουτω ετι  
also suppose the following ; to consider **not only** the consequences resulting from the hypothesis ,  
και ποιειν τοδε , σκοπειν μη μονον τα συμβαινοντα εκ της υποθεσεως ,

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**§136A**

whether **Each Ideal-Self** being hypothesized **exists** , **but also** the consequences resulting from

ει εκαστον υποτιθεμενον εστιν , αλλα και  
hypothesizing if **This Ideal-Self** does **not exist** , if you wish to be more **exercised in This Way** .  
υποτιθεσθαι ει τουτο το αυτο μη εστι , ει βουλει μαλλον γυμνασθηναι .

**Socrates:** *In what way* do you mean ?

**S0-60** Πως λεγεις ;

**Parmenides:** **Such as** , if you should wish to **exercise Thy-Self** in this same **Hypotheses** , which

**P0-58** Οτιον , ει βουλει περι ταυτης της υποθεσεως ην  
**Zeno Hypothesized** ; (1) that if **Many (Beings 127E)** **Exist** , what must result both to **The Many**  
Ζηνων υπεθετο , ει πολλα εστι , τι χρη συμβαινειν και τοις πολλοις  
**Selves in relation to Selves** and **in relation to The One** , and again if **Many (Beings)** **Exist** ,  
αυτοις προς αυτα και προς το εν και  
what must result for **The One** in **relation to Self** and **in relation to The Many** ; and in turn ,  
τω ενι προς αυτο και προς τα πολλα : και αυ  
if **Many do not Exist** , to consider in turn , what will result both in **relation to The One**  
ει πολλα μη εστι , σκοπειν παλιν , τι ξυμβησεται και τω ενι

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**§136B**

and to **The Many** , both **in relation to Selves** and **in relation to Each-Other** .

και τοις πολλοις και προς αυτα και προς αλληλα :

And again in turn (2) , one should hypothesize , if **Likeness Exists** , or if **It does not exist** ,  
και αυθις αυ , εαν υποθη , ει ομοιοτης εστιν η ει μη εστι ,  
what will result for each of **The Hypothesis** , both to **The Selves** that are being **Hypothesized**  
τι ξυμβεσεται εφ' εκατερως της υποθεσεως και τοις αυτοις υποτεθεισι  
and to **The Others** , both **in relation to Selves** and **in relation to Each-Other** .

και τοις αλλοις και προς αυτα και προς αλληλα .

And (3) **The Self/Same Logos** must also be applied to **The Unlike** , to **Motion** and **Rest** ,  
και ο αυτος λογος και περι ανομοιου περι κινησεως και στασεως  
to **Generation** and **Dissolution** and to the **existence** and to the **non-existence** of **Self** , and in **One**  
περι γενεσεως και φθορας και περι του ειναι και του μη ειναι αυτου ; και ενι  
**Logos** , concerning **That** which should be **Hypothesized** as **Always-Being** and as **not-Being** and  
λογω (Pro-Tim 168E) , περι οτου αν υποθη ως αιει οντος και ως ουκ οντος και  
anything else that **undergoes** any **experience** whatsoever , one must consider the consequences  
αλλο πασχοντος παθος οτιουν , δει σκοπειν τα ξυμβαινοντα

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**§136C**

**in relation to Self** and **in relation to** each one of **The Others** being considered , which anyone

προς αυτο και προς εκαστον εν των αλλων , ο τι  
may set-up for this purpose , and **in relation to Many** , and similarly **in relation to Everything** .  
αν προελη , και προς πλειω και ωσαντως προς ξυμπαντα :

And in turn (4) , how **The Others are related to Selves** and to any **Other** which one  
και αυ ταλλα προς αυτα τε και προς τι αλλο ο  
may select , whether you **Hypothesize** as the subject of your **Hypothesis That** which **Always Is** ,  
αν προαιρη , εαντε υποθη ως υπετιθεσο ο αιει ον  
or as **non-Being** ; if you care about **being Perfectly exercised** to **Thoroughly-Behold**  
εαντε ως μη ον , ει μελλεις τελεως υμνασαμενος διοψεσθαι  
**The Truth** , in a **Masterful Way** .

το αληθες κυριως .



**Socrates:** You speak , O Parmenides , of an **Extraordinary Study** of **Realities** , and I do not  
[S0-61] λεις , ω Παρμενιδη , Αμηχανον πραγματειαν , και ου  
quite understand . But why not hypothesize in detail **A Certain/Definite Self** for me ,  
σφοδρα μανθανω . αλλα τι ου υποθεμενος διηλθες τι αυτος μοι ,  
in order that I may be more able to understand ?  
ινα μαλλον καταμαθω ;

### §136D

**Parmenides:** You assign , O Socrates , much work , for one as old as myself .

[P0-59] προσταττεις , ω Σωκρατες , πολυ εργον , ως τηλικωδε .

**Socrates:** Then in that case , Zeno , why not Thou unfold it in detail for us ?

[S0-62] Αλλα , Ζηνων , τι ου συ διηλθες (διερχομαι) ημιν ;

**Antiphon :** Then Zeno , laughing , said :

Και τον Ζηωνα γελασαντα φαναι :

**Zeno:** We must ask Parmenides himself , O Socrates . For , as it has been said , it is indeed , no

[Z0-04] δεωμεθα Παρμενιδου αυτου , ω Σωκρατες . γαρ η ο λεγει μη ου  
trifling matter . Or do you not see how great the work is that you are assigning ? Therefore on

φ αυλον . η ουχ ορας οσον εργον προσταττεις ; ουν  
the one hand , if more of us were present , it would be inopportune to make such a request ;

μεν ει πλειους ημεν ην , αν ουκ αξιον δεισθαι :  
for it is improper , and especially for a man of his age , to speak of matters such as these  
γαρ απρεπη τε και αλλως τηλικουτω λεγειν τα τοιαυτα

### §136E

in the presence of many people . For the many are ignorant that , without **This Discursive**

εναντιον πολλων : γαρ οι πολλοι αγνοουσιν οτι ανευ ταυτης διεξ-

**Procession** and **Wandering** through **All Beings/Cities (Poem-Frag1)** , it happens to be impossible  
-οδου τε και πλανης δια παντων εντυχοντα αδυνατον

for **Intellect to Hold-on to The Truth (Meno 85C-D)** . Thus on the one hand , O Parmenides , I  
νουν σχειν τω αληθει . ουν μεν , ω Παρμενιδη , εγω

ask in conjunction with Socrates , that You Yourself take-up **The Logos** , in order that I may also  
συνδεομαι Σωκρατει , αυτος ινα και  
thoroughly-hear , that which I heard some time ago .

διακουσω δια χρονου .

**Antiphon: 9** Then when Zeno asked this , Pythodorus said , that he also , and Aristotle , and

δη Ζηνωνος του ειποντος Ταυτα , τον Πυθοδωρον φαναι αυτον τε και τον Αριστοτελη the  
others asked Parmenides , to demonstrate that which he spoke of and not do otherwise .

και τους αλλους δεισθαι του Παρμενιδου , ενδειξασθαι ο λεγοι και μη ποιειν αλλως .

### §137A

**Parmenides:** It is necessary to comply with your request . And yet , I appear to my **self**

[P0-60] αναγκη πειθεσθαι . και τοι δοκω μοι  
to sympathize with the fate of **the horse** of Ibycus , which being a race-horse , and being advanced  
πεπονθεναι το του ιππου Ιβυκειου , ω οντι εκεινος αθλητη και πρεσ-  
in years , when being about to contend in the **chariot** races , and by knowing the experience ,  
βυτερω , μελλοντι υφ' αγωνιεισθαι αρματι και δι' εμπειριαν  
trembled with fear at the forthcoming event , and to whom , Ibycus , comparing him **self** , said  
τρεμοντι το μελλον , απεικαζων εαυτον εφη

- And **Self** being so old is **Involuntarily Compelled** to **Return** to **The Object of My Love** -  
και αυτος ων ουτω πρεσβυτης ακων αναγκαζεσθαι ιεναι εις τον **ερωτα** :

And I also , being as old as I am appear to my **self** to exceedingly dread the present undertaking ,  
καγω οντα τηλικονδε δοκω μοι μαλα φοβεισθαι  
remembering in what way it is required to swim through such and **so great A Sea** of **Logos** .  
μεμνημενος πως χρη διανευσαι τοιουτον τε και τοσουτον πελαγος λογων :

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#### §137B

For thus it is necessary to take this task in hand , seeing that , it is at the request of Zeno ,  
γαρ δε δει χαριζεσθαι , επειδη , ο λεγει Ζηνων ,  
and in any case , we are by our **selves** .

και ομως εσμεν **αυτοι** .

Therefore , from where then shall we begin , and what shall we **Hypothesize** first ?

ουν ποθεν δη αρξομεθα και τι υποθησομεθα πρωτον ;

Or if you wish , seeing that it certainly appears that we must **Play A Reality-Based Game** ,  
η βουλεσθε , επειδηπερ δοκει παιζειν πραγματειωδη παιδιαν ,  
I must **begin** from **my Self** and **The Hypothesis** of **my Self** ; by **Hypothesizing** about

αρξωμαι απ' **εμαυτου** και της υποθησεως **εμαυτου** , υποθεμενος περι  
**The One Self** , whether **One Is** , or whether **One is not** , what must the result be ?

του ενος αυτου , ειτε εν εστιν ειτε εν μη , τι χρη συμβαινειν ;

**Zeno**: By all means .

**Z0-05** Πανυ μεν ουν .

**Parmenides**: Who then , will answer to me ? Or will it be the youngest among you ?

**P0-61** Τις ουν αποκρινεται μοι ; η ο νεωτατος ;

For the **labor** will be very much less , should he answer what he thinks ; and his answer ,  
γαρ αν μαλιστα' πολυ**πραγ**μονοι ηκιστα αν αποκρinoιτο α οιοται , και αποκρinsis  
at the same time , will afford me a time for resting from that arduous investigation .

αμα αν ειη εμοι αναπαυλα εκεινου η .

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#### §137C

**Aristotle**: I will attend Thee in this , O Parmenides , for Thou may call upon me

Ετοιμος σοι τουτο , ω Παρμενιδη , γαρ λεγεις εμε

as calling upon the youngest . Ask me , then , as one who will answer Thee .

λεγων τον νεωτατον : ερωτα αλλ' ως αποκρινουμενου .



**IBYCUS**  
6<sup>th</sup> Century B.C.

Eros ,  
Even now  
Looks at me ,  
From Under Dark Eyelids  
With Tenderness  
And Casts me  
Spellbound  
Into Aphrodite's Nets  
Where I lie  
Inextricably Caught ,

For I Swear  
His Mere Approach  
Makes me tremble

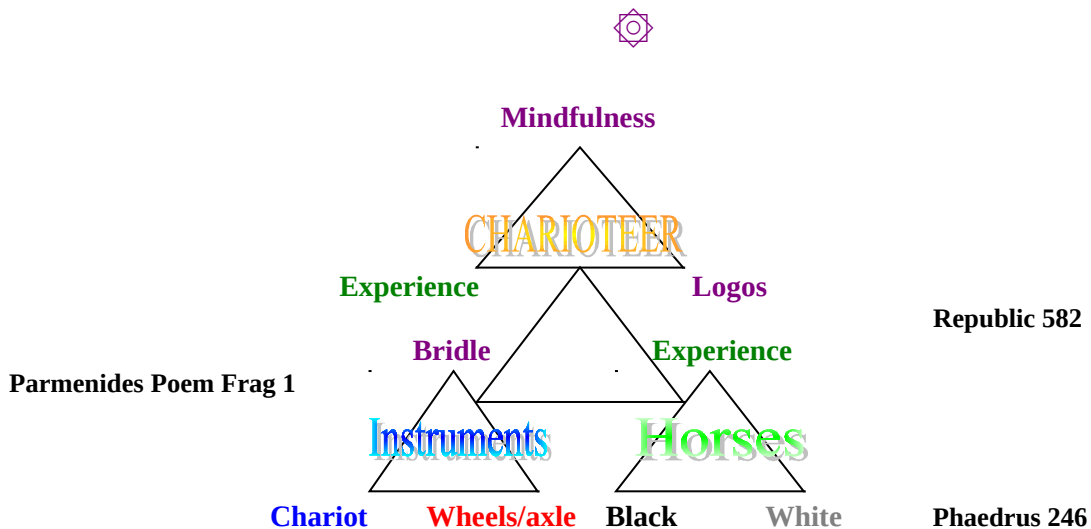
EROS : Ibycus

: Like :

Race : Chariot-horse

An Old Champion Chariot Horse  
As he draws  
A swift cart/chariot  
***Unwillingly***  
To The Race .

Translated by Willis Barnstone  
The Norton Book of Classical Literature  
W.W. Norton & Company , Inc.



# The First Hypothesis

**Parmenides:** 10 Well then , if **One Is** , could not **The One Be Many** in **Some Other Way** ?

P1-001 Ειεν δη , ει εν εστιν , αν ουκ το εν ειη πολλα τι αλλο ;

**Aristotle:** How could it be many ? (πως αν γαρ;)

**Par:** Accordingly then , neither **Can** any **Part Belong** to **Self** nor **Can Self Be** a **Whole** .

P1-002 αρα ουτε δει μερος αυτου ουτε αυτο ειναι ολον .

**Ari:** Why not then ? (τι δη ;)

**Par:** Because **The Part Is** in some way a **Part** of a **Whole** .

P1-003 το μερος εστιν που μερος ολου .

**Ari:** Yes . (Ναι.)

**Par:** What then about **The Whole** ? Would not **That** from which **no Part Is absent Be Whole** ?

P1-004 Τι δε το ολον ; αν ουχι ου μηδεν μερος αν απη ειη ολον ;

**Ari:** Entirely so. (πανυ γε.)

**Par:** Accordingly then , from **both** these consequences **The One** would **Be Composed** of **Parts** ,

P1-005 αρα αμφοτερος το εν αν ειη εκ μερων ,  
by **Being** a **Whole** and by **Possessing Parts** .

ον ολον τε και εχον μερη .

**Ari:** Necessarily . (αναγκη.)

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## §137D

**Par:** Accordingly then , in both ways , **The One** will **Be Many** , but **Not-One** .

P1-006 αρα αμφοτερος το εν αν ειη πολλα , αλλ' ουχ εν .

**Ari:** True . (αληθη.)

**Par:** But **It Must** indeed , **not Be Many** , but **One Self** . (See 142A)

P1-007 δε Δει γε μη ειναι πολλα αλλ' εν αυτο .

**Ari:** It must . (δει .)

**Par:** Hence **It** will neither **Be a Whole** , nor **Possess Parts** , if **The One “Is to Be” One** .

P1-008 αρα ουτε εσται ολον ουτε εξει μερη , ει το εν εσται εν .

**Ari:** It will not . (ου γαρ.)

**Par:** Is it not the case then , that if **It Can have No Part** , then neither **Can It have** a **Beginning**

P1-009 Ουκουν ει εχει μηδεν μερος , ουτ' αν εχοι αρχην  
nor **Middle** nor **End** ; for those such as these would already **Be Parts** of **Self**?

ουτε μεσον ουτε τελευτην : γαρ τα τοιαυτα αν ηδη ειη μερη αυτου .

**Ari:** Rightly so . (ορθως .)

**Par:** And certainly **The Beginning** and **End Are** indeed **The Limit** of **Each Part** ?

P1-010 και μην αρχη και τελευτη γε περας εκαστου .

**Ari:** How could they not ? (πως δ' ου ;)

**Par:** Accordingly then , **The One** is **Unlimited** , if **It has** either **Beginning** or **End** ?

P1-011 αρα το εν απειρον , ει εχει μητε αρχην μητε τελευτην .

**Ari:** Unlimited . (απειρον.)

**Par:** Accordingly then , **It Must** also “Be” without **Figure/Form/Shape** ,

P1-012 αρα και ανευ σχηματος :

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## §137E

for **It Can** neither **Participate** of **The Circular** nor of **The Straight/Rectilinear** .

γαρ αν ουτε μετεχει **στρογγυλου** ουτε **ευθεος** .

**Ari:** How is this the case ? (πως ;)

**Par:** For **The Circular Is** Indeed that in which **The Extremities Must Be**

**P1-013** στρογγυλον εστι γε τουτο ου τα εσχατα αν  
in every way **Equally** distant from **The Middle** .

πανταχη που ισον απεχη απο του μεσου .

**Ari:** Yes . (Ναι .)

**Par:** And **The Straight Is** indeed that in which **The Middle**

**P1-014** και ευθυ γε μην η ου το μεσον  
**Is** situated in line with both **The Extremes** ?

πιπροσθεν αμφοιν τοιν εσχατοιν .

**Ari:** It is so . (ουτως .)

**Par:** It is not the case then , that **The One** will then **Possess Parts** and **Be Many** ,

**P1-015** ουκουν το εν αν εχοι μερη και αν ειη πολλ' ,  
by **Participating** of either a **Straight** or of a **Round Figure** ?

μετεχοι ειτε ευθεος ειτε περιφερους σχηματος .

**Ari:** Entirely so . (πανυ μεν ουν .)

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### §138A

**Par:** Accordingly then , **It** is neither **Straight** nor **Round** , seeing that **It has No Part** .

**P1-016** αρα εστιν ουτε ευθυ ουτε περιφερεις , επειπερ εχει ουδε μερη .

**Ari:** Rightly so . (ορθως .)

**Par:** And certainly , by “Being” **Such** , **It** will indeed *exist in-no-way-whatsoever* ,

**P1-017** Και μην ον τοιουτον αν γε ειη ουδαμου :  
for **It** will neither **exist In-Another** , nor **In-It-Self** .

γαρ αν ουτε ειη αν αλλω ουτε εν εαυτω .

**Ari:** How so ? (πως δη ; )

**Par:** For on the one hand , by **Being In-Another** , **It** would somehow **Be Circularly**

**P1-018** γαρ μεν ον εν αλλω αν που κυκλω  
**Comprehended** by **That in which It Is** , and would **Be** touched by **Self** in many places .

περιεχοιτο υπ’ εκεινου εν ω ενειη , και αν απτοιτο αυτου πολλοις πολλαχου :

Thus on the other hand , it is also **Impossible** , that **The One** which “Is” also **Partless** , and

δε και αδυνατον του ενος τε και αμερους και  
which does **not Participate** of **The Circle** , to **Be** touched in a circular way , in many places .

μη μετεχοντος κυκλου απτεσθαι κυκλω πολλαχη .

**Ari:** Impossible . (αδυνατον .)

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### §138B

**Par:** But surely, if **Self** were indeed **In-It-Self**, then **Self** would also **Contain**

**P1-019** αλλα μην αυτο ειη γε εν εαυτω καν περιεχον

**It-Self** , and if indeed , by **Being** no other than **Self** , **Self** would **Be In-It-Self** ;

εαυτω και επερ ον ουκ αλλο η αυτο , ειη εν εαυτω :

for it **is Impossible** that *anything not* be **Contained** by **That in which it is** .

γαρ αδυνατον τι μη περιεχοντι τω εν ειναι .

**Ari:** For it is impossible .

γαρ αδυνατον .

**Par:** Is it not so then , that on the one hand , **The Self** that **Contains Is One Certain Aspect** ,

**P1-020** αν ουκουν μεν το αυτο περιεχον ειη ετερον τι ,  
while on the other hand , **That** which is **Being Contained** is **Another** ? For **The Same Whole**

δε το περιεχομενον ετερον : γαρ ταυτον ολον

can indeed not , be both **acted upon (Passive)** and also be **The Creative Principle (Active)** ,  
γε ου αμφω πεισεται και ποιησει  
and in this way , **The One** would no longer be **One** , but **Two At-Once** .

και ουτω το εν αν επι εν αλλα δυο αμα .

**Ari:** For then it would not . (γαρ ουν ου .)

**Par:** Accordingly , **The One Is Not Anywhere** , by **Being Neither In-It-Self** nor **In-Another** .

P1-021 αρα το εν εστιν ουκ που ενον μητε εν εαυτω μητε εν αλλω .

**Ari:** It is not .

ουκ εστιν .

**Parmenides:** 11 Observe then , if **It Has** to **Be Understood** in such a way as this ;

P1-022 Ορα δη ει εχον οιον ουτως

then **It Is** either **Remaining-Stationary** or **Being-Moved** .

εστιν τε εσταναι η κινεισθαι .

**Aristotle:** Why then could it not ? (τι δη γαρ ου ;)

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### §138C

**Par:** Because indeed **That** which is **Moving** , will either **Move-in-place** or

P1-023 οτι γε κινουμενον αν η φεροιτο η  
**change-from-place-to-place** ; for these alone , are the types of **Motion** .

αλλοιοιτο : γαρ αυται μοναι κινησεις .

**Ari:** Yes . (ναι .)

**Par:** But if **The One** were to in any way **undergo alteration of-or-from-It-Self** ,

P1-024 δε το εν που αλλοιουμενον εαυτου

it is **Impossible** that **It** could still **Remain One** .

αδυνατον επι εν .

**Ari:** Impossible . (αδυνατον.)

**Par:** Accordingly then , **It** will indeed not **Be Moved** according to **alteration** .

P1-025 αρα γε ουκ κινειται κατ' αλλοιωσιν .

**Ari:** It has come to **Light** that it will not .(φαινεται ου .)

**Par:** But will **It** then **Be Moved in-place** ?

P1-026 αλλ' αρα φερεσθαι τω ;

**Ari:** Perhaps .(ισως .)

**Par:** But certainly , if **The One Is Moved in-place** , then **Self** will either

P1-027 και μην ει το εν φεροιτο , αυτω αν ητοι  
**Be Carried around in-a-circle** , or **It will Change from-one-place-to-another** .

περιφεροιτο εν τω κυκλω η μεταλλαττοι εξ ετεραν χωραν ετερας .

**Ari:** Necessarily so . (αναγκη.)

**Par:** So then on the one hand , **That** which is **Being Carried around in-a-circle** , must

P1-028 ουκουν μεν περιφερομενον κυκλω αναγκη  
**Stand-firm** in **The Middle** , and **have** the other **Parts** of **It-Self Carried around The Middle** .

βεβηκεναι επι μεσου , και εχειν τα αλλα μερη εαυτου φερομενα το μεσον .

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### §138D

But on the other hand , by what device would it **Be** fitting for **That** which **has** neither **Middle**

δε τις μηχανη προσηκει τουτο ω μητε μεσου  
nor **Parts** to ever **Be Carried in-a-circle** about **The Middle** ?

μητε μερων ποτ' ενεχθηναι κυκλω επι του μεσου ;

**Ari:** By none at all . (ουδεμια .)

**Par:** But surely then , by **changing** place , **It** would become situated elsewhere ,  
[P1-029] αλλα δη αμειβον χωραν γινεται αλλοτ' αλλοθι  
and thus **Be Moved** ? (και ουτω κινειται ;)

**Ari:** In this case it would most certainly indeed . (ειπερ γε δη.)

**Par:** Is it not the case then , that it has been declared **Impossible** , on the one hand ,

[P1-030] ουκουν εφανη αδυνατον μεν  
for **Self** , to **Be** , **in-anything** at all (**138B**) ?  
αυτω ειναι εν τινι που ;

**Ari:** Yes . (ναι .)

**Par:** Take notice then , is it not still **even more Impossible** that **It become in-anything** ?

[P1-031] Αρ' ουν ετι αδυνατωτερον γινεσθαι ;

**Ari:** I do not grasp in what way , you mean this . (ουκ εννοω οπη .)

**Par:** If anything **comes to Be in-anything** , is it not **Necessary**

[P1-032] ει τι γινεται εν τω , ουκ αναγκη  
that it should neither yet **Be in-that** , since it is still **coming to Be** ;

μητε πο εν εκεινω ειναι ετι εγγιγνομενον ,  
nor yet can it **Be entirely out-of-that** , since then , it would already **have come to Be** ?  
μητ ετι πανταπασιν εξω εκεινου , επερ ηδη εγγιγνεται ;

**Ari:** Necessarily . (αναγκη.)

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#### §138E

**Par:** Then if this can take place in something else , then it **Must Only** happen to **That** which

[P1-033] αρα ει τουτο αν πεισεται τι αλλο , μονον πασχοι εκεινο ου  
has **Parts** ; for **One Part** of **Self** will already **Be in-That Whole** , but **Another Part** will **Be**  
ειη μερη : γαρ το μεν αυτου αν ηδη εν εκεινω τι , δε το ειη  
**At-Once** , **out-of-That Whole** , whereas **That** which has **No Parts Cannot** in any way **Be**  
αμα εξω δε το εχον μη μερη οιον ουχ που τροπω εσται **Wholly**  
**-within** , nor again , **Wholly-without** anything , at the same time .  
ολον μητε εντος μητε τε εξω ουδενι τινος αμα .

**Ari:** True . (αληθη .)

**Par:** But is it not even **much more Impossible** that **That** which has neither **Parts** nor

[P1-034] δε ου ετι πολυ αδυνατωτερον ου εισι μητε μερη μηθ'  
happens to **Be a Whole** to **become** in any way ; since **It can neither exist**  
τυγχανει ον ολον εγγιγνεσθαι που , μητε  
**in a state of becoming** according to **Parts** , nor according to a **Whole** ?

εγγιγνομενον κατα μερη μητε κατα ολον ;

**Ari:** So it has come to **Light** . (φαινεται .)

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#### §139A

**Par:** Accordingly then , **The One does not Change** place by **going Anywhere** and by **becoming**

[P1-035] αρα ουτ' αλλαττει χωραν ιον ποι και γιγνομενον  
**in-anything** , nor by **Being Carried around in-that** which **Is Self** ,  
εν τω , ουτ' περιφερομενον εν τω αυτω  
nor by **undergoing** any **Alteration** . (ουτε αλλοιουμενον .)

**Ari:** It does not seem likely . (ουκ εοικεν.)

**Par:** Accordingly then , **The One "Is" Immoveable** according to every kind of **Motion** .

[P1-036] αρα το εν ακινητον κατα πασαν κινησιν .

**Ari:** Immoveable . (ακινητον.)

**Par:** But we have certainly indeed also said that it is **Impossible** for  
P1-037 αλλα μην γε και φαμεν αδυνατον  
**Self** to **Be in-anything (138b)** .

αυτο ειναι εν τινι .

**Ari:** We have said so. (γαρ φαμεν .)

**Par:** Accordingly then , **It** cannot ever **Be in-That** which **Is Self** .

P1-038 αρα ουδ' ποτε εστιν εν τω αυτω .

**Ari:** Why then ? (τι δη;)

**Par:** Because then **Self** would already **Be in-That** , in which **Self Is** .

P1-039 οτι τω αν ηδη ειη εν εκεινω , εν ω αυτω εστιν .

**Ari:** Entirely so . (πανυ μεν ουν.)

**Par:** But **Self** was also found to **Be** such that **It Can** neither **Be in-It-Self** nor **in-Another** .

P1-040 αλλ' αυτω ην τε οιον ουτε ενειναι εν εαυτω ουτε εν αλλω .

**Ari:** It cannot . (ου γαρ ουν.)

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### §139B

**Par:** Accordingly then , **The One Is** never **in The Self** .

P1-041 αρα το εν εστι ουδεποτε εν τω αυτω .

**Ari:** It does not seem likely . (ουκ εοικεν.)

**Par:** But most certainly , since **It** can never **Be in The Self** , then

P1-042 αλλα γε μην το μηδεποτε εν τω αυτω

**It** will never **Be At-Rest/At-Peace** nor **Be Led** to **Stand still** .

ουθ' ον ησυχιαν ουθ' αγει εστηκεν .

**Ari:** For it is not such that it can be . (γαρ τε ου οιον.)

**Par:** Accordingly then , **The One** , as it is likely , **neither Stands-still nor Is Moved** .

P1-043 αρα το εν , ως εοικεν , ουθ' εστηκεν ουτε κινειται .

**Ari:** It certainly does not appear to be the case .

γε ουκουν φαινεται δη.

**Par:** **It** will certainly not indeed **Be The Same** , neither **with-The Other** ,

P1-044 μην Ουδε γε εσται ταυτον ουθ' ετερω

nor **with It-Self** , nor in turn will **It Be Other** , neither **from-The Self** nor **from-The Other** .

ουτε εαυτω , ουδ' αν ειη ετερον ουτε αυτου ουτε ετερου .

**Ari:** In what way then ? (πη δη ;)

**Par:** For if on the one hand , by **Being** in any way **Other** than **It-Self** , then

P1-045 μεν ον που ετερον εαυτου

**It** would **Be Other** than **One** , and so **It** would **Be Not-One** .

αν ειη ετερον ενος και αν ειη ουκ εν .

**Ari:** True . (αληθη.)

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### §139C

**Par:** And most certainly by **Being The Same with-The Other** , **It** would **Be That** ;

P1-046 και γε μην ον ταυτον ετερω αν ειη εκεινο ,

thus **It** could not **Be The Self** ; so that neither in this way could **It "Be"** just as **It "Is"** , **One** ,

δ' αν ουκ ειη αυτο : ωστε ουδ' ουτως αν ειη οπερ εστιν , εν ,

but **The Other One** . (αλλ' ετερον ενος .)

**Ari:** It could not . (ου γαρ ουν.)

**Par:** Accordingly then , on the one hand , **It** will not **Be The Same with-The Other** , or

P1-047 αρα μεν ουκ εσται ταυτον ετερω η

**Other** than **It-Self** .

ετερον εαυτου .

**Ari:** For It could not . (γαρ ου.)

**Par:** But on the other hand , surely **It** will not **Be Other from-Another** , so long as

[P1-048] δε γε αν ουκ εσται ετερον ετερου , εως  
and in so far as **It** “**Is**” **One** . For it is not Proper for **The One** to **Be Other than anything** ,  
η εν . γαρ ου προσηκει ενι ειναι ετερω τινος ,  
but **Simply Other** , but not in any way **another from-The Other** .

αλλα μονω ετερω δε ουδενι αλλω ετερου .

**Ari:** Properly so . (ορθως .)

**Par:** Thus , on the one hand , **It** will not **Be Other** since **It** “**Is**” **One** ; or what do you think ?

[P1-049] αρα μεν ουκ εσται ετερον τω ειναι εν : η οικει ;

**Ari:** Not in any way at all . (ου δητα .)

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### §139D

**Par:** But surely if not by reason of this , then **It** will not **Be Other from-It-Self** ; but if **Self**

[P1-050] αλλα μην ει μη τουτω , ουχ εσται εαυτω : δε ει αυτο  
is not at all **Other from-Self** , then by **Being** in no way **Other** , **Self** will **Be Other than-Nothing** .  
ουδε μη αυτω : δε ον μηδαμη ετερον αυτο εσται ετερον ουδενος .

**Ari:** Rightly so . (ορθως .)

**Par:** Nor yet will **It Be The Same with-It Self** .

[P1-051] ουδε μην εσται ταυτον εαυτω .

**Ari:** Why not then ? (πως ου δ’ ;)

**Par:** **For surely The Nature of The One** is not **in the same way as Her Self** and **The Same** .

[P1-052] δηπου φυσις του ενος ουχ ηπερ αυτη και του ταυτου .

**Ari:** Why then ? (τι δη ;)

**Par:** Since whenever anything **Comes to Be The Same with-anything** it does not **Become One** .

[P1-053] οτι επειδαν τι γενηται ταυτον τω ουκ γιγνεται εν .

**Ari:** But what then indeed ? (αλλα τι μην ;)

**Par:** **That** which **Becomes The Same with-The Many** , **Must Come to Be Many** , but not **One** .

[P1-054] γενομενον ταυτον τοις πολλοις αναγκη γινεσθαι πολλα , αλλ’ ουχ εν .

**Ari:** True . (αληθη .)

**Par:** But if **The One** and **The Same Differ** in no way , then when anything **Becomes The Same**

[P1-055] αλλ’ ει το εν και το ταυτον διαφερει μηδαμη , οποτε τι εγιγνετο ταυτον ,  
it will always **Become One** , and when it **Becomes One** , it will **Be The Same** .

αν αιε εγιγνετο εν , και οποτε εν , ταυτον .

**Ari:** Entirely so indeed . (πανυ γε .)

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### §139E

**Par:** Accordingly then , if **The One Is** to **Be The Same with-It-Self** , then **It** will **Be** ,

[P1-056] αρα ει το εν εσται ταυτον εαυτω , εσται

**That** which is **Not-One with-It-Self** . And in this way **One Being** will **Be Not-One** ;

ουχ εν εαυτω . και ουτω εν ον εσται ουχ εν :  
but certainly , this is indeed **Impossible** . Accordingly then , it is also **Impossible** for **The One**  
αλλα μην τουτο γε αδυνατον : αρα και αδυνατον τω ενι  
to **Be** either , **Other from-The Other** or **The Same with-It-Self** .

ειναι η ετερον ετερου η ταυτον εαυτω .

**Ari:** Impossible . (αδυνατον .)



**Par:** So in this way **The One** will not **Be Other** or **The Same with-Self** nor **with- Other** .

[P1-057] δη ουτω το εν αν γε ουτ' ειη ετερον η ταυτον αυτω ουτ' αν ετερω .

**Ari:** For thus it could not .

γαρ ουν ου .

**Par:** Surely then , **The One** will neither **Be Like** nor **Unlike anything** ,

[P1-058] μην ουδε εσται ομοιον ουδ' ανομοιον τινι

neither **in relation to It-Self** nor **in relation to The Other** .

ουθ' εαυτω ουθ' ετερω .

**Ari:** Why not then . (τι δη ;)

**Par:** Because **The Like Is That** which **Is affected** in some way by **The Same** .

[P1-059] οτι ομοιον πεπονθος που το ταυτον .

**Ari:** Yes . (ναι.)

**Par:** But it was shown that **The Nature of The Same Is** indeed **Separate** from **The One** .

[P1-060] δε εφανε την φυσιν το ταυτον γε χωρις του ενος .

**Ari:** It was so shown . (γαρ εφανε .)

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#### §140A

**Par:** But certainly , if **The One would experience** anything **Apart** from **Being One** ,

[P1-061] αλλα μην ει το εν πεπονθε τι χωρις του ειναι εν ,

then **It would experience** to **Be More** than **One** , but this , is **Impossible** .

εν αν πεπονθοι ειναι πλειω η εν , δε τουτο αδυνατον .

**Ari:** Yes . (ναι.)

**Par:** Accordingly then , it is not in any way possible for **The One to experience**

[P1-062] αρα εστιν ουδαμως το εν πεπονθος

**Being The Same** ; neither **with-Another** nor **with-It-Self** .

ειναι ταυτον , ουτε αλλω ουθ' εαυτω .

**Ari:** It has not come to **Light** . (ου φαινεται.)

**Par:** Accordingly then , it **Is Not Possible** for **Self** to be **Like** , neither **to-Another** nor **to-It-Self** .

[P1-063] αρα ουδε δυνατον αυτο ειναι ομοιον ουτε αλλω ουθ' εαυτω .

**Ari:** It does not seem likely . (ουκ εοικεν.)

**Par:** Most certainly then , neither can **The One experience Being Other** ;

[P1-064] γε μην ουδε το εν πεπονθεν ειναι ετερον :

for in this way , **It** would also **experience** to **Be More** than **One** .

γαρ ουτω αν και πεπονθοι ειναι πλειω η εν .

**Ari:** For then It would be more . (γαρ πλειω .)

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#### §140B

**Par:** Most certainly then that which **undergoes Being Other than-It-Self** or **Another** , will **Be**

[P1-065] μην γε το πεπονθος ετερον η εαυτου η αλλου αν ειη

**Unlike** either **It-Self** or **Another** , if indeed **That** which **experiences The Same Is Like** .

ανομοιον η εαυτω η αλλω , ειπερ το πεπονθος ταυτον ομοιον .

**Ari:** Rightly so . (ορθως .)

**Par:** But **The One** , as it is indeed likely , **by not experiencing in any way**

[P1-066] δε το εν , ως γε εοικεν , ου— πεπονθος —δαμως

**Being Other** , “Is” neither **Unlike It-Self** nor **The Other** .

ετερον εστιν ουθ' ανομοιον εαυτω ουθ' ετερω .

**Ari:** For thus it cannot . (γαρ ουν ου .)

**Par:** Accordingly then , **The One** will neither **Be Like** nor **Unlike** ,

[P1-067] αρα το εν αν ουτε ειη ομοιον ουτε ανομοιον



neither **to-The Other** nor **to-It-Self** .

ουθ' ετερω ουτε εαυτω .

**Ari:** It has not come to **Light** . (ου φαινεται.)

**Par:** And most certainly then , by “Being” **Such** , **It** will neither **Be Equal** nor **Unequal** ,

[P1-068] Και γε μην ον τοιουτον ουτε εσται ισον ουτε ανισον  
neither **to-It-Self** nor **to-Another** . (ουτε εαυτω ουτε αλλω .)

**Ari:** In what way ? (πη ;)

**Par:** For on the one hand , if **It** were **Equal** , **It** would **Be** of **The Same/Self Measures**

[P1-069] μεν η ισον αν εσται των αυτων μετρων  
**with-that-to-which It Is Being Equal** .

εκαινω ω ον ισον.

**Ari:** Yes . (ναι .)

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### §140C

**Par:** But on the other hand , by **Being** in some way **Greater** or **Lesser** than **that-to-which**

[P1-070] δε ον που μειζον η ελαττον μεν ος  
**It Is Commensurate** , **It** will **have more Measures** than the **lesser** , but **fewer** than the **greater** .  
αν ξυμμετρον , μεν εξει πλειω μετρα των ελαττονων , δε ελαττω των μειζονων .

**Ari:** Yes . (ναι .)

**Par:** Thus to **those-to-which It** would **not** be **Commensurable** , on the one hand , **It** will **have**

[P1-071] δ' ος αν μη συμμετρον , μεν εσται  
**smaller Measures** than some , but on the other hand , **greater Measures** than others .  
σμικροτερων των δε μειζονων μετρων των .

**Ari:** How could it not . (πως γαρ ου ;)

**Par:** Is it not **Impossible** then , for **That** which does **not Participate** of **The Self**

[P1-072] ουκουν αδυνατον το μη μετεχον του αυτου  
to either **Be** of **The Same/Self Measures** , or **of anything else** of **The Same/Selves** ?  
η ειναι των αυτων μετρων η αλλων ωντινωνουν των αυτων ;

**Ari:** It is impossible . (αδυνατον .)

**Par:** Accordingly then , on the one hand , **It** will neither **Be Equal to-It-Self** ,

[P1-073] αρα μεν αν ουτ' ειη ισον εαυτω  
nor **to-Another** , by not **Being** of **The Same/Self Measures** .  
ουτε αλλω , μη ον των αυτων μετρων .

**Ari:** It does indeed not appear to be so . (ουκουν γε φαιναται .)

**Par:** But most certainly then , by **Being** of **more** or **fewer Measures It** will also **Be**

[P1-074] αλλα γε μην ον πλειονων η ελαττονων μετρων , αν και ειη

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### §140D

of as many **Parts** as there are **Measures** ; and in this way it will again , no longer “**Be**” **One** ,  
τοσαυτων μερων , οσωνπερ μετρων , και ουτως αυ ουκετι εσται εν ,  
but **Be as many as there are also Measures** .

αλλα τοσαυτα οσαπερ και τα μετρα .

**Ari:** Rightly so . (ορθως .)

**Par:** But if indeed **It** would **Be** of **One Measure** , **It** would **Become Equal to That Measure** .

[P1-075] δε ει γε ειη ενος μετρου , αν γιγνοιτο ισον τω μετρω :  
But This has come to **Light** that it is **Impossible** ; that **The Self Be Equal to anything** .

δε τουτο εφανη αδυνατον , αυτο ειναι ισον τω .

**Ari:** It has so come to **Light** . (γαρ εφανη .)

**Par:** Accordingly then , **It** will neither **Participate** of **One Measure** , nor of **Many** , nor of a  
P1-076 αρα ουτε μετεχον ενος μετρου ουτε πολλων ουτε  
few ; for **That which in no way Participates** of **The Self** , **Can Ever Be Equal** , as it is likely ,  
ολιγων το ουτε παραπαν μετεχον του αυτου ποτε εσται ισον , ως εοικεν ,  
**to-It-Self** nor **to-Another** , nor in turn **Be greater** or **lesser than-It-Self** nor **than-The Other** .  
εαυτω ουτε αλλω : ουδ' αυ μειζον ουδε ελαττον ουτε εαυτου ουτε ετερου .  
**Ari:** It is thus so in every way .  
μεν ουν ουτω πανταπασι .

#### §140E

**Parmenides :** 12 What next then ? Do you believe that **The One Has to Possess The Power**  
P1-077 Τι δε ; δοκει το εν εχειν δυνατον  
to **Be Older** or **Younger** or of **The Self/Same Age** ?  
ειναι τω πρεσβυτερον η νεωτερον η την αυτην ηλικιαν ;  
**Aristotle :** Is there any reason why not ? (δη γαρ τι ου ;)  
**Par:** Since on the one hand , if **It** somehow **Has The Self/Same Age** as **Self** , or as **Another** ,  
P1-078 οτι μεν που εχον την αυτην ηλικιαν η αυτω , η αλλω  
then , **It** will **Participate** of the **Equality** and **Likeness** of **Time** ; of which we said ,  
μεθεξει ισοτητος και ομοιοτητος χρονου , ων ελεγομεν  
**The One** , did not **Participate** ; that is , of neither **Likeness** nor **Equality** .  
τω ενι ου μετειναι ουθ' ομοιοτητος ουτε ισοτητος .  
**Ari :** Yes , we said that . (ουν γαρ ελεγομεν .)  
**Par:** We also said , that **It** certainly does not **Participate** of **Unlikeness** nor **Inequality** .  
P1-079 και ελεγομεν και μην και οτι τουτο ου μετεχει ανομοιοτητος τε και ανισοτητος .  
**Ari :** By all means . (πανυ μεν ουν .)

#### §141A

**Par:** How then , by “**Being**” of **Such a Nature** , can **It** be either **Older**  
P1-080 πως ουν ειναι ον τε τιнос οιον εσται η πρεσβυτερον  
or **Younger** or of **The Self/Same Age** as such a thing that **has** to **Be** ?  
η νεωτερον η την αυτην ηλικιαν τω τοιουτον εχειν ;  
**Ari :** In no way , whatsoever ! (ουδαμως .)  
**Par:** Accordingly then , **The One** , could not indeed **Be Younger** nor **Older**  
P1-081 αρ' το εν αν ουκ γε ειη νεωτερον ουδε πρεσβυτερον  
nor **have** to **Be** of **The Self/Same Age** as **Self** nor as **Another** .  
ουδε εχον την αυτην ηλικιαν αυτω ουτε αλλω .  
**Ari:** It has not come to **Light** . (ου φαίνεται .)  
**Par:** Take notice then , **Neither Can** it **Be Possible** for **The One** to **Be** in **Time** , **at all** ,  
P1-082 αρ' ουν ουδε αν δυναιτ' το εν ειναι εν χρονω το παραπαν  
if **It** “**Must Be Such as This**” ? For if **Some Entity** were to **Be** in **Time** , then in that case ,  
ει ειη τοιουτον ; εαν τι η εν χρονω  
**Must** not **Self** , **Necessarily** , for **All Time Be growing Older** than **Self** .  
ουκ αυτο αναγκη αιει γιγενεσθαι πρεσβυτερον αυτου ;  
**Ari :** Necessarily . (αναγκη .)  
**Par:** Is it not so then , that the **Older Is** indeed **Always growing Older** than the **Younger** ?  
P1-083 ουκουν το πρεσβυτερον γε αιει πρεσβυτερον νεωτερου ;  
**Ari:** Certainly . What next ? (μην τι ;)

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**§141B**

**Par:** Accordingly then , **That** which **Is growing Older** than **It Self** , **Is** also at **The Same Time**

**P1-084** αρα το γιγνομενον πρεσβυτερον εαυτου και αμα **growing Younger** than **It Self** , if indeed **It Must Possess That** which **It grows Older Than** . γιγνεται νεωτερον εαυτου , ειπερ μελλει εχειν οτου γιγνεται πρεσβυτερον .

**Aristotle :** What do you mean ? (πως λεγεις .)

**Parmenides:** The following ; *it is in no way necessary* for **One** which **Is Different** from **another**

**P1-085** ωδε : ουδεν δει ετερον διαφορον ετερου to **Become Different** , by **Being already Different** . Thus on the one hand , by **Being already** γιγνεσθαι οντος ηδη διαφορου , αλλα μεν οντος ηδη **Different** from *that which Is already Different* . Whereas , on the other hand , it will **have**

του ειναι ηδη , δε γε- **Become Different** from that which **has Become Different** , and furthermore it **Is going to Be** -γονεναι του γεγονοτος δε μελλοντος **Different** from that which **will come to Be Different** ; whereas that which **Is in the process of** του μελλειν δε του γιγ- **Coming to Be Different** , can neither **have Become Different** , nor **Be about to Be Different** , -νομενου ουτε γεγονεναι ουτε μελλειν nor **Be at all Different** , but it must simply **Come to Be Different** , and not **Be in another way** . ουτε ειναι πω διαφορον , αλλα γιγνεσθαι ουκ ειναι αλλως .

**Ari:** Necessarily so . (αναγκη γαρ .)

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**§141C**

**Par:** But certainly , **That** which **Is Older Is** simply a **Difference/Distinction**

**P1-086** αλλα μην το πρεβυτερον εστι γε διαφοροτης **in relation to the Younger** , and to nothing else . νεωτερου και ουδενοσ αλλου.

**Ari:** So it is . (γαρ εστι .)

**Par:** Accordingly then , **That** which **Is Becoming Older** than **It-Self** , **Must Necessarily** ,

**P1-087** αρα το γιγνομενον πρεσβυτερον εαυτου αναγκη **at the same time** , also **Become Younger** than **It-Self** . αμα και γιγνεσθαι νεωτερον εαυτου .

**Ari :** It seems likely . (εοικεν.)

**Par:** But surely , neither can **It** also **Come to Be** in **more** nor **less Time** than **It-Self** ; whereas

**P1-088** αλλα μην μητε και γιγνεσθαι πλειω μητ' ελαττω χρονον εαυτου , αλλα **It Must Be** and **Become** and **have Become** and **Be about to Be** for an **Equal Time** with **It-Self** .

ειναι και γιγνεσθαι και γεγονεναι και μελλειν εσεσθαι τον ισον χρονον εαυτω .

**Ari :** For this is also necessarily the case .

γαρ ταυτα και αναγκη ουν .

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**§141D**

**Par:** Accordingly then , it **Is Necessary** , as it is **Reasonable** , that **Each Self** that **Exists** in **Time**

**P1-089** αρα εστιν αναγκη , ως εοικεν , οσα εκαστον αυτο εστι εν χρονω and which indeed **Participates** of such an **Existence** , **has to Be** of **The Self/Same Age** και γε μετεχει του τοιουτου , εχειν την αυτην ηλικιαν as **Self** , and *at the same time* , also **comes to Be Older** and **Younger** than **Self** .

αυτω τε αμα και γιγνεσθαι πρεσβυτερον και νεωτερον αυτου .

**Ari :** That is likely to be the case . (κινδυνευει .)

**Par:** But surely , **The One** , **Cannot** indeed , **Participate** of such **experiences** .

**P1-090** αλλα μην τω ενι ουδεν γε μετην των τοιουτων παθηματων .

**Ari:** It cannot so participate .

ου γαρ μετην .

**Par:** Accordingly then , **Self** does not **Participate** in **Time** , nor does **It Exist** in any **Time** .

[P1-091] αρα αυτω ουδε μετεστιν χρονω , ουδ' εστιν εν τινι χρονω .

**Ari:** Surely then , such cannot be the case , as **The Logos** surely proves .

δη ουκουν ως ο λογος γε αιρει .

**Par:** What then ? Does it appear that “**Was**” and “**has Become**” and “**Was Becoming**” ,

[P1-092] Τι ουν ; δοκει το ην και το γεγονε και το εγιγνετο  
signify the **Participation** of **Time** at some period that **has come to Be** in **The Past** ?

σημαιειν μεθεξιν του χρονου ποτε γεγοντος ;

**Ari:** Indeed it does .

μαλα και .

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#### §141E

**Par:** What then ? Does “**Will Be**” and “**Will come to Be**” and “**Will Be coming to Be**” ,

[P1-093] τι δε ; το εσται και το γενησεται και το γενηθησεται  
not signify **Time** hereafter , at some period in **The Future** ?

ου του επειτα που μελλοντος ;

**Ari:** Yes . (ναι.)

**Par:** But surely then , does not **That** which “**Is**” and **That** which “**Is Becoming**” signify

[P1-094] δε δη ου το εστι και το γινεται

**Time** which **Is Now** , **Present** ?

του νυν παροντος ;

**Ari:** By all means . (πανυ μεν ουν .)

**Par:** Accordingly then , if **The One** , does not **Ever Participate** of **Time** in any way at all ,

[P1-095] αρα ει το εν μηδενος ποτε μετεχει χρονου μηδαμη

then neither has **It ever come to Be** , nor **was coming to Be** , nor **was** ,

ουτε γεγονεν ουτε γινεται ουτ' ην

neither **has It ever come to Be** , nor **Become** , nor **Is** in **The Now** ,

ουτε γεγονεν ουτε γινεται ουτ' εστιν νυν ,

neither **will It ever come to Be** , nor **will have come to Be** , nor **will It ever Be** .

ουτ' γενησεται ουτε γενηθησεται ουτ' επειτα εσται .

**Ari:** Most True ! (αληθεστατα .)

**Par:** Therefore , *is it possible* for **It** to **Participate** of **Ousia** ,

[P1-096] ουν εστιν αν μετασχοι ουσιας

in any other way other than according to any one of those ways ?

τι αλλως οπως η κατα τι τουτων ;

**Ari:** It is not possible .

εστιν ουκ .

**Par:** Accordingly then , **The One in no way whatsoever Participates** of **Ousia** .

[P1-097] αρα το εν ουδαμως , μετεχει ουσιας .

**Ari:** It is not likely .

ουκ εοικεν .

**Par:** Accordingly then , **The One , in no way whatsoever , Is** .

[P1-098] αρα το εν ουδαμως εστι .

**Ari:** It has not come to **Light** .

ου φαινεται .

**Par:** Accordingly then , neither **Is It** , in such a way , so as “**To Be**” **One** ,

[P1-099] αρα ουδ' εστιν ουτως ωστε ειναι εν

for **It** would already **Be** , by **Being** and by **Participating** of **Ousia** ; whereas **According**  
γάρ αν ηδη ειη ον και μετεχον ουσιας : αλλ' ως  
to **Reason** , **The One Is** neither **One** nor **Is** , if one **Must Trust** in such a **Logos** .

εοικε το εν εστιν ουτε εν ουτε εστιν , ει δει πιστευειν τοιωδε λογω .

**Ari:** I dare say so .

κινδυνευει .

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#### §142A

**Par:** But , could any **non-Being Be** of **Self** , of **The One** which **Is Not** ,

[P1-100] δε , αν τι μη οντι ειη αυτου , ο εστι μη ,

or could any **non-Being Belong** to **This Self** ? (Not According to 137D : **Pierre Grimes**

η τω τουτω αυτω ; “**The Self** must **Be One**”)

**Ari:** And how could it ?

και πως ;

**Par:** Accordingly then , there **Is** neither **Name** , nor **Logos** , nor any **Knowledge**

[P1-101] αρα εστιν ουδ' ονομα ουδε λογος ουδε τις επιστημη

nor perception , nor opinion , that can be **attributed** to **Self** .

ουδε αισθησις ουδε δοξα αυτω .

**Ari:** It has not come to **Light** .

ου φαινεται .

**Par:** Accordingly then , neither can **It Be** named , nor **Be** spoken of , nor **Be** opined of

[P1-102] αρα ουδ' ονομαζεται , ουδε λεγεται ουδε δοξαζεται

nor **Be The Object** of **Knowledge** , nor do **The Real Beings have** a **perception of Self** .

ουδε γινωσκεται ουδε των οντων τι αισθανεται αυτου .

**Ari:** It is not likely . (ουκ εοικεν .)

**Par:** Therefore **Is** it **Possible** that these conclusions **have** to **Be** in this way about **The One** ?

[P1-103] ουν δυνατον ταυθ' εχειν ουτως περι το εν ;

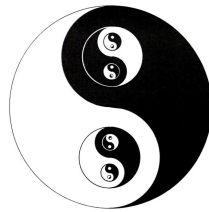
**Ari:** To me at least , it certainly does not appear to be in this way .

εμοιγε ουκουν δοκει .

On the one hand , it appears that Aristotle is indeed following  
The Reasoned Account of Parmenides ,  
but on the other hand , he refuses to believe , let alone Trust The Same Reasoned Account !  
For how can anything possess anything , if first of all it does not possess Being nor existence ???

How about , **THE VERY CAUSE** of **Ousia Her Self** ;  
“**TRANSCENDANT IN DIGNITY AND POWER**” -Republic 509b-

## The Second Hypothesis: The One That Is



### The Book of TAO

#### XV. The Wise Ones of Old

had Subtle Wisdom and Depth of Understanding ;  
They were so Profound that They could not be Understood ;  
And since They could not be Understood ,  
then They must necessarily be Described in the following way :  
Cautious ; Like crossing a Wintry Stream . . .

Lin Yutang , The Wisdom of China and India , edited by JFB

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#### §142B

**Parmenides:** 13 Do you wish then, that we **Return** again to The Hypothesis from **The Beginning** ,

**P2-001** Βουλει ουν επανελθωμεν παλιν επι την υποθεσιν εξ αρχης ,  
to **See** if anything of **Another Kind** may come to **Light** for us who are **Returning** ?

εαν τι αλλοιον φανη ημιν επανιουσιν ;

**Aristotle** : By all means then , I do so wish .

πανυ μεν ουν βουλομαι .

**Par:** Is it not the case then , that if we say “**One Is**” , then we must go through **The Same Logos**

**P2-002** ουκουν ει φαμεν εν εστιν , διομολογητα  
about these following conclusions about **Self** , whatever they happen to **Be** ; or is it not so ?

περι ταυτα τα συμβαινοντα αυτου , ποια τυγχανει οντα , ουχ ουτω ;

**Ari:** Yes it is so . (Ναι .)

**Par:** **See** then , from **The Beginning** . Accordingly then , on the one hand , if **One Is** , then **Can**

**P2-003** ορα δη εξ αρχης . αρα μεν ει εν εστιν ,  
**Self Be** such as **It Is** , while on the other hand , **It** does not **Participate** of **Ousia** ?

αυτο ειναι οιον τε , δε μη μετεχειν ουσιας ;

**Ari:** It could not be so . (ουχ οιον τε .)

**Par:** And is it not the case then , that **The Ousia** of **The One Could Not Be The Same Being**

**P2-004** και ουκουν η ουσια του ενος αν ου ειη ταυτον ουσα  
as **The One** ; for if **That Were Not The Ousia** of **That One** , then neither **Could This One**

τω ενι : γαρ εκεινη αν ην ου ουσια εκεινου , ουδ’ αν εκεινο το εν

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#### §142C

**Participate** of **That** , for then to say “**One is**” would also be like saying “**One One**” ,

μετεχειν εκεινης , αλλ’ λεγειν εν ειναι αν τε και ην ομοιον εν εν .

Whereas our **Present** Hypothesis is **not This (First) One** ; that is ; “What **Must** “Be” the result

δε νυν η υποθεσις εστιν ουχ αυτη , τι χρη ξυμβαινεν  
if **One One** ?” but “What **Must Be** the result , if **One Is**” . Is it not so ?

ει εν εν , αλλ’ ει εν εστιν , ουχ ουτω ?

**Ari:** It certainly is so . (πανυ μεν ουν .)

**Par:** Is it not the case then , that **That** which **Is** , signifies **Something Different** than **The One** ?

**P2-005** ουκουν ως το εστι σημαινον τι αλλο του εν ;

**Ari:** Necessarily . (αναγκη .)

**(The 1<sup>st</sup> Intelligible Triad ,1246 (P6) Proclus Commentary on The Parmenides Book 8)**

**Par:** Take notice then , that whenever anyone says that **One Is** , that another way

**P2-006** αρα ουν οτι επειδαν τις ειπη οτι εν εστιν , αλλο η  
to say this **concisely** , would be ; “**The One Participates** of **Ousia**” .  
το λεγομενον τουτ’ συλληβδην αν ειη το εν μετεχει ουσιας .

**Ari:** By all means indeed , (πανυ γε .)

**Par:** Surely then , let us say again , what will happen “If **One Is**” . Consider then ,

**P2-007** δη λεγωμεν παλιν τι συμβησεται , ει εν εστι . σκοπει ουν  
if it is not **Necessarily** the case , that This Hypothesis signifies **The One Being** ,  
ει ουκ αναγκη ταυτην την υποθεσιν σημαινειν το εν ον  
in such a way , as to **Possess/Contain Parts/Members** (**Whole Parts** such as **Head** , **Torso** . . . ) ?  
τοιουτον οιον εχειν μερη ;

**Ari:** How ? (πως ;)

**§142D**

**Par:** In the following way . If **That** which **Is** , is said to **Belong** to **The One Being** ,

**P2-008** ωδε : ει το εστι λεγεται του ενος οντος  
it will also mean that , **The One Belongs** to **The Being** of **The One** . Whereas , it is **not** the case  
και το εν του οντος ενος , δε εστι ου  
that both **The Ousia** and **The One Are The Self** , since both **Belong** to **That Self** which  
τε η ουσια και το εν το αυτο , δε του εκεινου αυτου ου  
we hypothesized ; such as **The One Being** . Accordingly then , on the one hand , **Must** not  
υπεθεμεθα , του ενος οντος , αρα μεν ουκ  
**The One Being** , **Necessarily Be The Whole Self** , whereas on the other hand ,  
εν ον αναγκη ειναι το ολον αυτο δε  
**The One** and **That** which **Is Have Come into Being** as **Parts** of **This Whole** (ET 116 , 152) ?  
το εν τε και το ειναι γιγενεσθαι μορια τουτου ;

**Ari:** Necessarily . (αναγκη .)

**Par:** Then shall we call **Each** of **These Parts** , simply a **piece** , or **Must The Part**

**P2-009** ουν ποτερον προσερούμεν εκατερον τουτων των μοριων μονον μοριον , η μοριον  
be called , at the very least , a **Member/Part** of **The Whole** ?

προσρητ<sup>εον</sup> το γε μοριον του ολου ;

**Ari:** Of The Whole . (του ολου .)

**“Snatch All The Wine-Members , and Lead Them to Me !” -Orpheus-**

**(The 2<sup>nd</sup> Intelligible Triad , 1247 (P8) Proclus Commentary on The Parmenides Book 8)**

**Par:** And since **It Is One** which **Is** also a **Whole** , **It** will **Contain** a **Part** .

**P2-010** και αρα εστιν εν , ο η και ολον αν εχει μοριον .

**Ari:** By all means indeed . (πανυ γε .)

**Par:** What then ? **Can** each of **These Parts** of **The One Being** ; both **The One**

**P2-011** τι ουν ; αρα εκατερον τουτων των μοριων του ενος οντος , τε το εν



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**§142E**

and **The Being** abandon each other , so that neither **The One** be a **Part** of **The Being** , nor  
και το ον απολειπεσθον , η το εν ειναι μοριου του η  
**The Being** be a **Part** of **The One** ?

το ον μοριου του ενος ;

**Ari:** That could not be . ( ουκ αν ειη . )

**Par:** Accordingly then , once again , **Each** of **These Members** , **Maintains/Has** both **The One**  
P2-012 αρα παλιν και εκατερον των μοριων ισχει(ισχω) τε το εν  
and **The Being** , so that **the least** (mud,hair,dirt) **part** in turn **becomes** a **part** composed of **The Two** ,  
και το ον και το ελαχιστον το μοριον αυ γιγνεται μοριοιν εκ δυοιν ,  
and **The Self/Same Logos Is Always According to This Way** , so that whenever  
και τον αυτον λογον αι κατα ουτως , οτιπερ αν  
**a Part comes to Be , This Relationship Is Always Maintained** with **The Part** : For it **Is Always**  
γενηται τουτω αι ισχει τω μοριω : γαρ αι  
the case that both , **The One** will **Maintain/Keep The Being** and **The Being Keep The One** .  
τε το εν ισχει το ον και το ον το εν :

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**§143A**

So that it is **Necessary** that **The Two Members Always Come to Be** , but **Never only one** .  
ωστε ειναι αναγκη δυ αι γιγνομενον μηδεποτε εν .

**Ari:** By all means , it is so ! ( πανταπασι μεν ουν . )

(**The 3<sup>rd</sup> Intelligible Triad** , 1248 (P12) **Proclus Commentary on The Parmenides Book 8**)

**Par:** Is it not the case then , that **in This Way The One Being** will be **Unlimited Multitude** ?

P2-013 ουκουν ουτω το εν ον αν ειη το απειρον πληθος ;

**Ari:** It is likely . ( εοικεν . )

(**The 1<sup>st</sup> Intelligible & Intellectual Triad** of **Gods** , 1250 (P29) **Proclus Commentary Book 8**)

**Par:** Surely then , let us proceed again in the following way , even further .

P2-014 δη Ιθι και τηδε ετι .

**Ari:** In what way ? (πη ;)

**Par:** We say that **The One Participates** of **Ousia** , on which account , **One Is** ?

P2-015 φαμεν το εν μετεχειν ουσιας , διο εστιν ;

**Ari:** Yes . ( ναι . )

**Par:** And because of this , it was indeed brought to **Light** that **The One Being** is **Many** .

P2-016 και δια ταυτα δη εφανη το εν ον πολλα .

**Ari:** It is so . ( ουτως . )

**Par:** What next ? What of **The One Self** , which we surely say **Participates** of **Ousia** .

P2-017 τι δε ; το εν αυτο , ο δη φαμεν μετεχειν ουσιας ,

What if we grasp **Self According to Self** by **The Understanding** , **Alone** , **Without This Ousia** ,  
εαν λαβωμεν αυτο καθ' αυτο τη διανοια μονον ανευ τουτου  
of **Which** we say **It Participates** , would **One Alone** , indeed come to **Light** ,

ου φαμεν μετεχειν , αρα εν μονον γε φανησεται

or is **This Self** also **Many** ?

η τουτο το αυτο και πολλα ;

(**One** or **One** or **Two** , **Three** , **Four** or **Five** ?

**Ari:** One , at least , I think .

compare to 155E 3<sup>rd</sup> Hypo)

εν εγωγε οιμαι .



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**§143B**

**Par:** Let us **See** then . On the one hand , must not **The Ousia** of **Self Be/Exist**

**P2-018** ιδωμεν δη :                    μεν                    αναγκη μη την ουσιαν αυτου ειναι  
**In-One-Certain-Way** , whereas on the other hand , **Self Is Different** , if indeed

τι αλλο                    δε                    αυτο ετερον , ειπερ  
**The One Is Not The Ousia** , but is **Seen** as **Being One** , by **Participating** of **The Ousia** .

το εν    μη    ουσια ,    αλλ'    ως                    εν                    μετεσχεν                    ουσιας .

**Ari:** Necessarily .(αναγκη .)

**Par:** Is it not the case then , that if on the one hand , **The Ousia Is Different** ,

**P2-019**                    ουκουν                    ει                    μεν                    η ουσια ετερον ,  
while on the other hand , **The One Is Different** ; then in that case ,

                  δε                    το εν ετερον ,  
it is neither by **The One** of **The Ousia** that **The One Is Different** ,

                  ουτε    τω    εν    της ουσιας    το εν ετερον  
nor by **The Ousia** of **The One** that **Is** , that **The Ousia** is **Other** ,

                  ουτε    τω ουσια    του ενος ειναι                    η ουσια αλλα ,

but by **That** which is **Different** and also **Other** , that **They** are **Different** from **Each Other** .

αλλα    τω                    ετερω    τε και αλλω                    ετερα                    αλληλων .

**Ari:** By all means so . (πανυ μεν ουν .)

**Par:** So that **That** which **Is Different Is** not **The Same** with either **The One** nor **The Ousia** .

**P2-020**                    ωστε                    το                    ετερον εστιν ου ταυτον                    ουτε                    τω ενι ουτε τη ουσια .

**Ari:** How is this the case ? (πως γαρ ;)

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**§143C**

**Par:** How then you ask ? If you wish that we make a **Selection** of **Selves** ; such as either

**P2-021**    Τι ουν                    ; εαν βουλει                    προελωμεθα                    αυτων                    ειτε  
of **The Ousia** and **The Other/Different** , or , of **The Ousia** and **The One** , or

την ουσιαν και                    το ετερον                    ειτε την ουσιαν και το εν ειτε  
of **The One** and **The Other** , accordingly then , is it not the case , that in either way that

ειτε το εν και το ετερον ,                    αρ'                    ουκ                    εν τη εκαστη

we may choose , we are choosing a certain **Duality** , which can **Correctly** be called , **Both** ?

προαιρεσει                    προαιρουμεθα                    τινε (dual)                    ω εχει ορθως καλεισθαι αμφοτερω ;

**Ari:** How ? (πως ;)

**Par:** In the following way . Is it possible to say **Ousia** ? (ωδε : εστιν ειπειν ουσιαν ;)

**P2-022**

**Ari:** It is . (εστιν .)

**Par:** And in turn , is it possible to say **One** ? (και αυθις ειπειν εν ;)

**P2-023**

**Ari:** This also . (τουτο και .)

**Par:** Take notice then , have we not spoken of **Each One** of **The Two Selves** ?

**P2-024**                    αρ' ουν                    ουχ ειρηται                    εκατερον                    [dual] αυτοιιν ;

**Ari:** Yes . (ναι .)

**Par:** What about when I say **Ousia** and **One** , have I not accordingly mentioned **Both** ?

**P2-025**                    τι δ' οταν ειπω ουσια τε και εν , ουκ                    αρα                    αμφοτερω ;

**Ari:** By all means indeed . (πανυ γε .)

**Par:** Is it not the case then , that if there is **Both Ousia** and **Other** , or **Both**

**P2-026**                    ουκουν                    εαν                    και ουσια τε και ετερον η τε

**Other** and **One** , then in this way , I speak of **Each Pair** , in every way , as **Both** ?

ετερον και εν ,                    και                    ουτω                    λεγω εφ' εκαστου                    πανταχως                    αμφω ;

Ari: Yes . (ναι .)

#### §143D

Par: If **Both** of which have been **Named Correctly** ; then on the one hand , can it

P2-027 αν αμφω ω προσαγορευησθον ορθως , δ' μεν αρα  
possibly be the case , for **Self** to be **Both** , and on the other hand , not be **Two** ?

οιον τε αυτω ειναι αμφω , δε μη δυο ;

Ari: It cannot exist in such a way . (ουχ οιον τε .)

Par: Concerning which then , if **Two** should exist [ητον-subj.dual for ειμι] , then could **Each**

P2-028 ω δ' δυο αν ητον , μη εκα-  
**One** of **The Two Selves Exist** by some (**Divine**) **Resource/Efficacy/Design** and not be **One** ?  
-τερον αυτοις εστι τις μηχανη ουχ ειναι εν ;

#### [The Metaphysical Creative Process

that **First Produces The Multiplying Power** of **Number**. Pierre Grimes]

[[The LS Lexicon shows that **Herodotus** used **This** word to bring to Light **The Arts** of **Zeus**]]

Ari: Not in any way ! (ουδεμια .)

Par: Accordingly then , seeing that **Each** of **These Pairs** turns-out to be a **Couple** ,

P2-029 αρα επειπερ εκαστα τουτων ξυμβαινει ειναι συνδυο ,  
so that **Each Pair** would also be **One Couple** . (εκαστον αν και ειη εν .)

Ari: It has so come to **Light** . (φαινεται .)

Par: But if **Each** of **The Selves** , **Is One** , by **Adding-together** [from συντιθημι] whatsoever

P2-030 δε ει εκαστον αυτων εστι εν , συντεθεντος οποιουουν  
**Yoked-Pair** (Phaedo 71c) to any **One** , would not **All The Yoked-Pairs Become Three** ?  
συζυγια ητινιουν ενος ου τα παντα γιγνεται τρια ;

Ari: Yes . (ναι.)

Par: But is not **Three** an **Odd Number** and **Two** an **Even Number** ? 1

P2-031 δε ου τρια περιττα και δυο αρτια ; 2

Ari: How could they not be ; (πως δ' ου ;) 3

#### §143E

Par: What next then ? By **Being Two** , 4

P2-032 τι δε ; οντοιιν δυοιν 6

is it not **Necessary** , that **Two** , also **Exists** , 8

ουκ αναγκη δις και ειναι 9

and by **Being Three** , **Thrice** , if indeed **Two** , **First-Arises** from **Twice The One**

και οντων τριων τρις ειπερ το δυο υπαρχει τε δις το εν

and **Three** , **First-Arises** from **Thrice The One** ?

και το τρια τρις το εν ;

Ari: Necessarily . (αναγκη.)

Par: Then , by **Being Two** and **Twice** , is it not also **Necessary** that **Twice-Two Exist** ?

P2-033 δε οντοιιν δυοιν και δις ουκ αναγκη δις δυο ειναι ;

and in turn by **Being Three** and **Thrice** , is it not **Necessary** that **Thrice-Three** also **Exist** ?

και αυ τριων και τρις ουκ αναγκη τρις τρια ειναι ;

Ari: How could they not ? (πως δ' ου ;)

Par: What next then ? By **Being Three** and **Twice** and by **Being Two** and **Thrice** ,

P2-034 τι δε ; οντων τριων και οντων δις και οντοιιν δυοιν και οντοιιν τρις ;

is it not **Necessary** , that **Twice-Three** and **Thrice-Two Exist** ;

ουκ αναγκη δις τρια τε και τρις δυο ειναι ;

Ari: It is altogether so indeed . (πολλή γε .)

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#### §144A

Par: Accordingly then , there would also **Exist Even-Times Even** and **Odd-Times Odd**

P2-035 αρα αν τε ειη αρτιακις αρτια και περιττακις περιττα  
and **Odd-Times Even** and **Even-Times Odd** .

και περιττακις αρτια και αρτιακις περιττα .

Ari: It is so . (εστιν αυτω .)

Par: Therefore , if These Aspects **have to Be** in this way , can you think of any **Number**

P2-036 ουν ει ταυτα εξει ουτως , οiei τινα αριθμον  
that has been left out , which does not **Necessarily Exist** ?

υπολειπεσθαι , ον ουκ αναγκη ειναι ;

Ari: Not in any way indeed .(ουδαμως γε .)

Par: Accordingly then , if **One Is** , then also , **Number** has to **Necessarily Exist** .

P2-037 αρα ει εν εστιν , και αριθμον αναγκη ειναι .

Ari: Necessarily . (αναγκη .)

Par: Then certainly , if **Number Is** , then **Many** would also **Exist** ,

P2-038 αλλα μην αριθμου οντος πολλ' αν και ειη  
and indeed An **Unlimited Multitude** of **Beings** ; or is not **Unlimited Number**  
και γε απειρον πληθος των οντων : η ουκ απειρος αριθμος  
**Quantity/Multitude Arising into Existence while Participating** of **Ousia** ?

πληθει γιγνηται μετεχων ουσιας ;

Ari: By all means indeed ! (και πανυ γε .)

Par: Is it not the case then , that if **All Number Participates** of **Ousia** ,

P2-039 ουκουν ει πας αριθμος μετεχει ,  
then , **Each Part** of **Number** , would also **Participate** of **Her Self** ?

το εκαστον μοριον του αριθμου αν και μετεχοι αυτης ;

Ari: Yes ! (ναι .)

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#### §144B

Parmenides: 14 Accordingly then , **The Ousia** has been **Distributed** to **All Beings**

P2-040 αρα η ουσια νενεμηται (νεμω) Επι παντα οντα  
which are **Many** , and will **not abandon a Single One** of **The Real-Beings** , neither **The Least**  
πολλα και αποστατει ουδενος των οντων , ουτε του σμικροτατου  
nor **The Greatest** ? Rather , is it not irrational to even ask this question ? For surely then ,  
ουτε του μεγιστου ; η και αλογον μεν ερεσθαι τουτο ; γαρ δη  
how can **Ousia** indeed **abandon Any** of **The Real-Beings** ?

πως αν ουσια γε αποστατοι του των οντων ;

Aristotle: Not in any way . (ουδαμως .)

[[The Second Member of The Yoked-Pair/Couple : **The Dividing Power** of **Number**. Pierre Grimes]]

Par: Accordingly then , **The Ousia** , as **Such** , has been **thoroughly** and **in-every-way**

P2-041 αρα της ουσιας ως οιον **κατακεκερματισται** και πανταχως  
**cut-up-in-pieces** ; into both **The Least** and **The Greatest Beings** , and so **She** is **The Most**  
τε σμικροτατα και μεγαιστα οντα , και εστι μαλιστα

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#### §144C

**divided** of **All Beings** , and thus **She Contains Unlimited/Inexterminable Parts/pieces** .

μεμερισται παντων και απεραντα μερη .

Ari: It has to be so . (εχει ουτω .)

Par: Accordingly then , **The Parts/pieces** of **Her Self** **Are** very **Many** .

P2-042 αρα τα μερη αυτης εστι πλειστα .

Ari: Very many indeed . (πλειστα μεντοι .)

Par: What follows then ? Is there any one of **These Selves** which **Exists** , on the one hand ,

P2-043 τι ουν ; εστι τι αυτων ο εστι μεν

a **Part/piece** of **The Ousia** , but yet , it is **Not One Part/piece** ?

μερος της ουσιας , μεντοι ουδεν μερος ;

Ari: And how can this come to be ? (και πως αν τουτο γενοιτο ;)

Par: But surely if it is indeed the case , then I suspect , that it **Must Always Be** the case , that

P2-044 αλλ' γε ειπερ εστιν , οιμαι , αναγκη αι ,  
as long as **Self** is such as **It Is** , **It Must Indeed Be a Certain One** ; and so **It** cannot be **nothing** .  
εωσπερ αυτο η αν γε ειναι τι εν , δε αδυνατον μηδεν .

Ari: Necessarily . (αναγκη .)

Par: Accordingly then , **The One** , **Is Present** with **Each** and **Every Part/piece** of **The Ousia**

P2-045 αρα το εν προεστι προς τω εκαστω απαντι μερει της ουσιας  
by **not abandoning** any **Part/piece** , neither **small** nor **Great** , nor any other **Singular Part** .  
ουκ απολειπομενον μερους ουτε σμικροτερου ουτε μειζονος ουτε αλλου ουδενος .

Ari: It is so . (ουτω .)

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#### §144D

Par: Therefore , can **One Being Be** a **Whole** that **Exists in Many Ways/Places At-Once** ?

P2-046 ουν αρα εν ον ολον εστι πολλαχου αμα ;

Consider this . (αθρει τουτο .)

Ari: But I do consider it and I “see” that it is impossible.

αλλ' αθρω και ορω οτι αδυνατον .

Par: Accordingly then , **One Being has been cut-up in pieces** , **if indeed It Is not Whole**

P2-047 αρα μεμερισμενον ειπερ μη ολον :  
for in no other way at all , can **It Be Present** with **All The Parts/pieces** of **The Ousia**  
γαρ ουδαμως αλλως που παρεστι απασι τοις μερεσιν της ουσιας  
other than by **existing in a cut-up/scattered state** (**At-Once** like **The Harmonic Inter-dependant**  
η μεμερισμενον . **Parts** in a **Homogeneous Whole** and in the pieces of

Ari: Yes . (ναι.) mud , hair ,dust in **The Living-Body** of **The All** . jfb)

~~~**Indivisible Beings/Parts** as opposed to **divisible pieces**~~~

Par: And most certainly then , **that which is partible Must Be** as many as **its pieces** .

P2-048 και γε μην το μεριστον αναγκη ειναι οσαπερ πολλη τοσαυτα μερη .

Ari: Necessarily .(αναγκη.)

Par: Accordingly then we did **not** just now speak **The Truth** , when we said that **The Ousia** was

P2-049 αρα ουκ αρτι λεγοντες αληθη ελεγομεν ως η ουσια

§144E

Distributed into very many **Parts** . For **She** is **not Distributed** into more **Parts** than **The One** is,
ειη νενεμημενη πλειστα μερη . γαρ ουδε νενεμηται πλειω του ενος ,
but as it is likely , **She Is Equal** to **The One** . For **The Being** does **not abandon The One** , **nor**
αλλ' ως εοικε , ισα τω ενι . γαρ το ον ουτε απολειπεται του ενος ουτε
does The One abandon The Being ; but **Always Subsist** as **Two Parts Equalized Through All** .

το εν του οντος , αλλ' αι οντε δυο εξισουσθον παρα παντα .

Ari: It has come to **Light** entirely in this way . (φαινεται πανταπασιν ουτω .)

Par: Accordingly then , **The One Self** , has been **Distributed** by **The Ousia**

P2-050 αρα το εν αυτο κεκερματισμενον υπο της ουσιας
which is both **Many** and also **Unlimited Multitude** .

εστιν τε πολλα και απειρα πληθος .

Ari: So it has come to **Light** . (φαινεται .)

Par: Accordingly then , not only **Is The One Being Many** , but it is also **Necessary**

P2-051 αρα ου μονον εστιν το εν ον πολλα , αλλα και αναγκη
that **The One Self** which is **Distributed** by **The Being** to **Be Many** .

το εν αυτο διανενημενον υπο του οντος ειναι πολλα .

Ari: Entirely so .(πανταπασι μεν ουν .)

Parmenides: 15 And certainly , since **The Parts Are** indeed **Parts** of a **Whole** , in that case

P2-052 Και μην οτι τα μορια γε μορια ολου

§145A

The One will **Be Limited** by **The Whole** ; or are not **The Parts Contained** by **The Whole** ?

το εν αν ειη πεπερασμενον κατα το ολον : η ου τα μορια περιεχεται υπο του ολου ;

Aristotle: Necessarily so .(αναγκη .)

Par: Then certainly , **That** which **Contains** will indeed **Be The Limit** .

P2-053 αλλα μην το περιεχον αν γε ειη περας .

Ari: How could it not be ? (πως δ' ου ;)

(**The 2nd Intelligible & Intellectual Triad** of **Gods** , 1251 (P31) **Proclus Commentary Book 8**)

Par: Accordingly then , **The One Being** , **Is** in some way , both **One and Many** ,

P2-054 αρα το εν ον εστι που τε εν και πολλα ,
both **Whole and Parts** , and **Limited/finite and Unlimited/infinite Multitude** .

και ολον και μορια , και πεπερασμενον και απειρον πληθει .

Ari: So it has come to **Light** . (φαινεται .) (Nicomachos Intro to Arith Book 1 Chap 7)

(**The 3rd Intellectual Triad** of **The Perfective-Preservative Gods**, 1252 (P34) **Proclus Book 8**)

Par: Take notice then , if **It Has** indeed been **Limited**, then **Must It** not also **Possess Extremes** ?

P2-055 αρ' ουν επειπερ πεπερασμενον , ουκ και εχον εσχατα ;

Ari: It must . (αναγκη .)

Par: What then ? If **The One Being Is** a **Whole** , then will **It** not also **Possess** a **Beginning** ,

P2-056 τι δ' ; ει ολον , αν ου και εχοι και αρχην
a **Middle** and an **End** ? Or is it **possible** for any **Whole** to **Exist without These Three** ? And if
και μεσον και τελευτην ; η οιον τε τι ολον ειναι ανευ τουτων τριων ; καν οτιουν
any one of **These Selves** is absent , then will **It** be **Disposed** to **Exist** any longer as a **Whole** ?

του εν αυτων αποστατη , εθελησει ειναι ετι ολον ;

Ari: It will not be so disposed . (ουκ εθελησει .)

§145B

Par: And thus , **The One** , as it is **Reasonable** , will **Possess** a **Beginning** , an **End** and a **Middle** .

P2-057 και δη το εν , ως εοικεν , αν εχοι αρχην και τελευτην και μεσον .

Ari: It will possess these . (εχοι .) (**Inherent Overall Symmetry**)

Par: Then **The Middle** will most certainly **Be Equally Distant** from **The Extremes** ;

P2-058 αλλα το μεσον μην γε ισον επεχει των εσχατων :
for **It** could not be **The Middle** in any other way . (**Parmenides Poem** , **Fragment 8 42-44**)

γαρ αν ου ειη μεσον αλλως .

Ari: It could not . (γαρ ου .)

Par: And certainly , as it **Reasonable** , by **Being So Disposed** , **The One** will **Participate**

P2-059 και δη , ως εοικε , ον τοιουτον το εν αν μετεχει
of a **Certain Figure** , whether **Straight** or **Round** , or of a **Certain Mixture** from both .

τινος σχηματος ητοι ευθεος η στρογγυλου η τινος μικτου εξ αμφοιν .

Ari: For it will so participate . (γαρ αν μετεχει .)

(**Kronos : The Monad of The Intellectual Gods/Hebdomad** , 1253 (P40) **Proclus Book 8**)

Par: Take notice then , by **Being Maintained** in this way , will **Self** not **Subsist**

P2-060 Αρ' ουν εχον ουτως αυτο ουκ εσται

both **In-It-Self** and **In-Another** ?

τε εν εαυτω και εν αλλω ;

Ari: How ? (πως ;)

Par: For **Each One** of **The** (**Beginning-Middle-End/Future-Present-Past**) **Parts Is** , in some way ,

P2-061 εκαστον των μερων εστι που

In The Whole , and is **not in any way Outside** of **The Whole** .

εν τω ολω και ουδεν εκτος του ολου .

Ari: It is so .(ουτως .)

§145C

Par: Thus **All The Parts Are Comprehended/Contained** by **The Whole** ?

P2-062 δε παντα τα μερη περιεχεται υπο του ολου ;

Ari: Yes . (ναι .)

Par: And certainly , **The One Is** indeed **All The Parts** of **Self** ;

P2-063 και μην το εν εστι γε παντα τα μερη αυτου ,

and is **neither** any more , **nor** any less than **All** .

καυ ουτε τι πλεον ουτε ελαττον η παντα .

Ari: How could it not be . (γαρ ου .)

Par: Is it not the case then , that **The One** , **Is** also **The Whole** ?

P2-064 ουκουν το εν εστιν και το ολον ;

Ari: How could it not be so ? (πως δ' ου ;)

Par: Accordingly then , if **All The Parts happen to Be In The Whole** , since **All**

P2-065 αρα ει παντα τα μερη τυγχανει εν ολω , δε παντα

The Parts Are both **The One** and **It Is The Whole Self** , then since **All The Parts**

τα οντα τε το εν και εστι το ολον αυτο , δε παντα τα
Are Comprehended by **The Whole** , then **The One will Be Comprehended** by **The One** ,

περιεχεται υπο του ολου , το εν αν περιεχοιτο υπο του ενος ,
and in this way , **The One Self will already Be In-It-Self** .

και ουτως το εν αυτο αν ηδη ειη εν εαυτω .

Ari: It has so come to **Light** . (φαινεται .)

§145D

Par: But certainly in turn , **The Whole Is** indeed **not In The Parts** ; **neither In All** ,

P2-066 αλλα μεντοι αυ το ολον εστιν γε ουκ εν τοις μερεσιν , ουτε εν πασιν

nor In a **Certain One** . For if **It Were In All** , then **It** would **Necessarily** also **Be In One** : for if

ουτε εν τινι .γαρ ει εν πασιν , αναγκη και εν ενι : γαρ

It Were not In a **Certain One** , then **It** would **indeed not** still **Be Able** to **Be** , somehow , **In All** ;

μη εν τινι ενι αν γε ουκ ετι ον δυναιτο ειναι που εν απασιν ;

but if on the one hand , **This One Is The One** of **All The Parts** , whereas on the other hand ,
δε ει μεν , τουτο εστι το εν των απαντων , δε

The Whole Is not In This One , then how can **It** still indeed **Be In All The Parts** ?

το ολον μη εν τουτω ενι , πως ετι γε ενεσται εν πασιν τοις ;

Ari: In no way at all . (ουδαμως .)

Par: Surely then , **It** cannot **Be In Any** of **The Parts** . For if **The Whole Were In Any**

P2-067 μην ουδε εν τισι των μερων . γαρ ει το ολον ειη εν τισι
of **The Parts** , then **The Greater** would **Be In The Less** , which is **Impossible** .

το πλεον αν ειη εν τω ελαττονι , ο εστιν αδυνατον .

Ari: It is impossible . (γαρ αδυνατον .)

Par: Then by not **Being In Many** , nor **In One** , nor **In All** of **The Parts** , then **Must** not

P2-068 δ' μη ον εν πλεοσι μηδ' εν ενι μηδ' εν απασι τοις μερεσι ουκ
The Whole Necessarily Be , **In some other way** , or cease to **Be** in any way at all ?

το ολον αναγκη ειναι εν τινι ετερω η ετι ειναι μηδαμου ;

Ari: Necessarily . (αναγκη .)

§145E

Par: Is it not the case then , that on the one hand , by **Being in no way at all** , **It** would

P2-069 ουκουν μεν ον μηδαμου αν

be **nothing** , but on the other hand , by **Being Whole** , if indeed **It Is not In-Self** ,

ειη ουδεν , δε ον ολον ειπερ εστιν ουκ εν αυτω ,

then **It Must Necessarily Be In-Another** ?

αναγκη ειναι εν αλλω ;

Ari: By all means indeed . (πανυ γε .)

Par: Accordingly then , on the one hand , inasmuch as **The One Is Whole** , **It Is In-Another** ,

P2-070 αρα μεν η το εν ολον , εστιν εν αλλω

whereas on the other hand , by **Self Being In-It-Self** , **It** happens to **Be All The Parts** ,

δε η αυτο οντα εν εαυτω τυγχανει παντα τα μερη ,

and in this way **The One Self Must Necessarily Be** both **In-It-Self** and **In-Another** .

και ουτω το εν αυτο αναγκη ειναι τε εν εαυτω και εν ετερω .

Ari: It must be so . (αναγκη .)

Par: Surely then , since **The One Disposition Is-Established** in this way , is it not then

P2-071 δη το εν πεφυκος εσταναι Ουτω ουκ αρ'

Necessary that **It** should also **Be Moved (In-Another)** and **Remain-Still (In-It-Self)** ?

αναγκη και κινεισθαι και εσταναι ;

Ari: In what way ? (πη ;)

Par: On the one hand , **It** must somehow **Stand-still** , if indeed **Self Is In-It-Self** . For by

P2-072 μεν που εστηκε , ειπερ αυτο εστιν εν εαυτω . γαρ

§146A

Being In One and by not departing from **This** , **It** will **Be In-The Self** ; that is , **In-It-Self** .

γαρ ον εν ενι και μη μεταβαινον εκ τουτου αν ειη εν τω αυτω , εν εαυτω .

Ari: It is so . (εστι γαρ .)

Par: But **That** which **Is** indeed **Always In The Self** , without a doubt , **Must Necessarily**

P2-073 δε το γε αι εν τω αυτω δηπου αναγκη

Always Be At-Rest . (αι ειναι εστος .)

Ari: Entirely so . (πανυ γε .)

Par: What follows then ? On the contrary , is it not **Necessary** that **That** which **Is**

P2-074 τι δε ; το εναντιον ου αναγκη το ον

Always In-Another Must Never Be In The Self ? But if **It Never Is In The Self** ,
 αει εν ετερω μηδεποτ' ειναι εν τω αυτω , δε μηδεποτε ον εν τω αυτω
 then neither **Can It Stand-still** . But if **It Cannot Stand-still** , then **It Must Be In-Motion ?**
 μηδε εσταναι , δε μη εστος κινεισθαι ;
Ari: It must be so . (ουτως .)

(**Rhea : The Monad of The 1st Triad of The Intellectual Hebdomad** , 1254 (P45) Proclus **Book 8**)

Par: Accordingly then , by **The Self Always Being** both **In-It-Self** and **In-Another** ,
 P2-075 αρα αυτο αει ον τε εν εαυτω και εν ετερω ,
 then **The One Must Necessarily Always Be In-Motion** , and also **Always Be At-Rest** .
 το εν αναγκη αει κινεισθαι τε και εσταναι .
Ari: So it has come to **Light** . (φαινεται .)

(**Zeus : The Monad of The 2nd Triad of The Intellectual Hebdomad** , 1255 (P50) Proclus **Book 8**)

§146B

Par: And **Self Must** certainly **Be The Same With-It-Self** and **Other Than-It-Self** ;
 P2-076 Και αυτο δει μην γε ειναι ταυτον εαυτω και ετερον εαυτου ,
 and similarly **Be The Same** and also **Other Than-The Others** , if indeed **It** also **Experiences**
 και ωσαυτως ειναι ταυτον τε και ετερον τοις αλλοις , ειπερ και πεπονθεν
The Prior Relationships/Dispositions . (τα προσθεν .)
Ari: How ? (πως ;)
Par: **In some way** , **Everything Has** to **Be in this way** in **Relation** to **Everything** . For **Everything**
 P2-077 που παν εχει ωδε προς απαν .
Is either **The Self/Same with** or **Other than something** : or if **It Is not The Same nor Other** ,
 εστιν η ταυτον η ετερον : η εαν μη ταυτον μηδ' η ετερον
 then **It** will have **The Same Dynamic** that a **Part Has to** a **Whole** or that a **Whole Has to** a **Part** .
 αν ειη ουτως μερος εχει προς τουτου , η ως ολον αν ειη προς μερος .
Ari: It has so come to **Light** . (φαινεται .)
Par: Take notice then , **Is The One Self** a **Part** of **Self** ?
 P2-078 αρ' ουν εστιν το εν αυτο μερος αυτου ;
Ari: Not at all . (ουδαμως .)
Par: Accordingly then , **Self** will not **Have** a **Whole** to **Part Relationship with It-Self** ,
 P2-079 αρα αυτο αν ουδ' ειη ολον προς μερος προς εαυτου
 as if **It** were a **Part** of **Self** . (ως ον μερος αυτου .)
Ari: That is not possible . (γαρ ου οιον τε .)
Par: But accordingly then , **Oneness/Unity** is **Other** than **The One** ?
 P2-080 αλλ' αρα ενος(Genitive of εις) εστιν ετερον το εν ;
Ari: Without a doubt . (ου δητα .)

(**Ocean : The Seventh Intellectual Monad** , 1255 (P53) Proclus **Book 8**)

§146C

Par: Accordingly then , nor can **Unity/Oneness** indeed be **Other than It-Self** .
 P2-081 αρα ουδ' αν γε ειη ετερον εαυτου .
Ari: Certainly not . (μεντοι ου .)
Par: Therefore , if **Self Is** neither **Other** nor a **Whole** nor a **Part in Relation to It-Self** ,
 P2-082 ουν ει αυτο εστιν μητε ετερον μηθ' ολον μητε μερος προς εαυτο ,
 then **Self Must Necessarily not** already **Be** , **The Same with It-Self** ?
 αυτο αναγκη ουκ ηδη ειναι ταυτον εαυτω ;

Ari: It must . (αναγκη .)

Par: What then? By **Self Being In The Self** , is not **That** which **Is elsewhere than with It-Self**

P2-083 τι δε ; αυτο οντος εν τω αυτω ουκ το ον ετερωθι εαυτω

Necessarily Be Other than It-Self , if indeed **Self** will also **Be elsewhere than with It-Self** ?

αναγκη ειναι ετερον εαυτου , επιερ αυτο και εσται ετερωθι εαυτου ;

Ari: It so appears to me at least . (δοκει εμοιγε .)

Par: **In this way** , as it has come to **Light** , **The One Being** certainly **Has** to **Be At-Once** ,

P2-084 ουτω εφανη το εν ον μην εχον αμα

both **In-It-Self** and **In-Another** ? (τε εν εαυτου και εν ετερω;))

Ari: For it has come to **Light** . (γαρ εφανη .)

Par: Accordingly then , as it is likely , from this account **The One** will **Be Other than It-Self** .

P2-085 αρα , ως εοικεν , ταυτη το εν αν ειη ετερον εαυτου .

Ari: It is likely . (εοικεν.)

§146D

Par: What follows then ? If **Anything Is Other from Another** ,

P2-086 τι ουν ; ει τι εστιν ετερον του ,

will **It** not **Be Other from That** to which **It Is Being Other** ?

εσται ουχ ετερον οντος ετερου ;

Ari: Necessarily . (αναγκη .)

Parmenides: 16 Is it not the case then , that **As many as Are Not-One** ,

P2-087 Ουκουν οσα εστιν μη εν ,

So many Are Other than **The One** ; and is not **The One Other** from **Those** that **are Not-One** ?

απανθ' ετερα του ενος , και το εν των μη εν ;

Aristotle: How could it not be ? (πως δ' ου ;)

Par: Accordingly then , **The One** will be **Other** than **The Others** .

P2-088 αρα το εν αν ειη ετερον των αλλων .

Ari: It is other .(ετερον .)

Par: **See** then ; are not both **The Self/Same** and **The Other Opposite** to each other ?

P2-089 ορα δη : αρ' ουκ τε ταυτον και το ετερον εναντια αλληλοις ;

Ari: How could they not be ? (πως δ' ου ;)

Par: Therefore , will **The Self/Same** ever **Be Truly Disposed In The Other** , or **The Other**

P2-090 ουν ταυτον ποτε ειναι η εθελησει εν τω ετερω η το ετερον

In The Self/Same ? (εν ταυτω ;)

Ari: They will not be so disposed . (ουκ εθελησει .)

Par: Accordingly then , **if The Other** will **Never Be In The Self/Same** , then there **Are None** of

P2-091 αρα ει το ετερον μηδεποτε εσται εν ταυτω , εστι ουδεν

§146E

The Beings In which The Other Ever Subsists . For if **It Were** in **any Being at any time at all** ,

των οντων εν ω το ετερον ουδενα χρονον εστιν . γαρ ει ειη εν τω οντιουν

then at that time , **The Other** would **also Be In The Self/Same** . Or is it not so ?

τον εκεινον χρονον , το ετερον αν ειη εν ταυτω . ουχ ουτως ;

Ari: It would be so. (ουτως .)

Par: But since **It Is** never **In The Self/Same** , **The Other** will never **Be In** any of **The Beings** .

P2-092 δ' επειδη εστιν ουδεποτε εν τω αυτω , το ετερον αν ουδεποτε ειη εν τινι των οντων .

Ari: True . (αληθη .)

Par: Accordingly then , **The Other** will not **Be In Those** that **Are Not-One** , nor **In The One** .

P2-093 αρα το ετερον αν ουτ' ειη εν τοις μη εν ουτε εν τω ενι .

Ari: It will not be so . (γαρ ου ουν .)

Par: Accordingly then , **The One** , will indeed **not Be Other** from **Those** that **Are Not-One**

P2-094 αρα το εν αν γ' ουκ ειη ετερα των μη εν

nor **The Beings** which **Are Not-One Be Other** than **The One** by **That** which is **Other** .

ουδε τα μη εν ετερα του ενος τω ετερω .

Ari: Indeed not .(γαρ ου .)

Par: Then **They** will not **Be Other** than **Each Other** by not **Participating** of **The Other** .

P2-095 γε μην εαυτοις αν ουδε ειη ετερ' αλληλων μη μετεχοντα του ετερου .

Ari: How can they ? (πως γαρ ;)

§147A

Par: But if **They** are neither **Other from-Them Selves** , nor **from The Other** , then **Must**

P2-096 δε ει εστι μητε ετερα αυτοις μητε τω ετερω , αν μη
They not **Already Entirely Flee** from (Phaedo 104c) **That** which **Is Other from Each Other** ?

ου ηδη παντη εκφευγοι το ειναι ετερα αλληλων ;

Ari: They must flee . (εκφευγοι .)

Par: Most certainly then , neither will **Those** that are **Not-One Participate** of **The One** ;

P2-097 γε μην αλλα ουδε τα μη εν μετεχει του ενος :

for if **They** did , then **They** would no longer **Be Not-One** , but **in a certain way Be One** .

γαρ αν αν ου ην μη εν αλλα πη εν .

Ari: **True** . (αληθη.)

Par: Accordingly then , **Those** that are **Not-One** will not **Be Number** ; for in this way ,

P2-098 αρα τα μη εν αν ουδ' ειη αριθμος : γαρ ουτω

by indeed **Possessing Number** , **They** could not **entirely Be** , **Not-One** .

γε εχοντα αριθμον αν πανταπασιν ην μη εν

Ari: Certainly not .(γαρ ουν ου .)

Par: What follows then ? **Are Those** that are **Not-One** , **Parts** of **The One** ? Or would **Those**

P2-099 τι δε ; εστιν τα μη εν μορια του ενος ; η καν τα

that are **Not-One** , by **Possessing Number in this (Negative) way** , **Partake** of **The One** ?

μη εν αρα ουτω μετειχε του ενος ;

Ari: They would so participate .(μετειχεν .)

§147B

Par: Accordingly then on the one hand , if **The (Positive) One Is entirely One** , then

P2-100 αρα μεν ει το εν εστι παντη δε

in relation to Those that are **Not-One** ; **The One** will not **Be a Part** of **Those** that are **Not-One** ,

τα μη εν , το εν αν ουτ' ειη μοριον των μη εν

nor could **The One Be a Whole in relation to Them** , as if **They** were **Parts** ; nor in turn , will

ουτε ολον ως μοριων : ουτε αυ

Those that are **Not-One Be Parts** of **The One** , nor **Wholes** , just as if **The One Were a Part** .

τα μη εν μορια του ενος , ουτε ολα ως τω ενι μοριω .

Ari: They will not . (γαρ ου .)

Par: But we have certainly said that **Those** that **Are** neither **Parts** nor **Wholes** ,

P2-101 αλλα μην εφαμεν τα μητε μορια μητε ολα

nor **Other** from **Each Other** , will have to **Be The Same** with **Each Other** .

μητε ετερα αλληλων εσεσθαι ταυτα αλληλοις .

Ari: For we have said so . (γαρ εφαμεν .)

Par: Accordingly then , shall we also say that **The One Has The Relationship to**

P2-102 αρα και φωμεν το εν εχον προς
Those that **Are Not-One , in the same way as The Self Has to Be to Selves ?**
τα μη εν ουτως το αυτο ειναι αυτοις ;

Ari: We must say so. (φωμεν .)

Par: Accordingly then , **The One** , as it is Reasonable , **Is** both **Other/Different**

P2-103 αρα το εν , ως εοικεν , εστιν τε ετερον
from The Others and **from It Self** and **The Self/Same as Those** and **with It Self** .
των αλλων και εαυτου και ταυτον εκεινοις τε και εαυτω .

§147C

Ari: It has indeed come to **Light** from this **Logos** to venture saying it .

γε φαινεσθαι εκ του λογου κινδυνευει .

(*The Assimilative/Leading/Super-Kosmic Gods , 1255 (P55) Proclus Book 8*)

Par: Take notice then , **Is It** also **Like** and **Unlike It-Self** and **Like** and **Unlike The Others ?**

P2-104 Αρ' ουν και ομοιον τε και ανομοιον εαυτω τε και τοις αλλοις ;

Ari: Perhaps . (ισως .)

Par: Seeing that **The One Has** come to **Light Other/Different from The Others** ,

P2-105 επειδη εφανη ετερον των αλλων ,
then surely **The Others** will also **Be Other/Different in some (indefinite) way from That** .
γουν ταλλα αν και ειη ετερ' που εκεινου .

Ari: What next then ? (τι μην ;)

Par: **In the same way** , will not **The One Be Other/Different from The Others** , just as

P2-106 ουτως ουκουν ετερον των αλλων , ωσπερ
The Others Are also **Different from That**, and **It** is neither **more** nor **less** (in this **Difference**) ?
ταλλα και εκεινου , και ουτε μαλλον ουτε ηττον ;

Ari: How could it not be so ? (τι αν γαρ ;)

Par: Accordingly then , if **It** is neither **more** nor **less** , **They Are Different** in a **similar** way .

P2-107 αρα ει μητε μαλλον μητε ηττον , ομοιως .

Ari: Yes . (ναι .)

Par: Is it not so then, that inasmuch as **The One experiences Being Different than The Others** ,

P2-108 ουκουν η πεπονθεν ειναι ετερον των αλλων
and **The Others also than The One** , then **in this way The One** will also **experience Being**
και ταλλα ωσαυτως εκεινου ταυτη αν πεπονθοτα ειεν

§147D

The Self/Same both **in relation to The Others** and **The Others in relation to The One** .

ταυτον τε εν τοις αλλοις και ταλλα τω ενι .

Ari: What do you mean ? (πως λεγεις ;)

Par: The following . Do you not **assign** every **Name** to something ?

P2-109 ωδε . ουκ καλεις εκαστον των ονοματων επι τινη ;

Ari: I do at least . (εγωγε .)

Par: What follows then ? Can you **pronounce The Self/Same Name** either often or once ?

P2-110 τι ουν ; αν ειποις το αυτο ονομα πλεονακις η απαξ ;

Aris I can at least . (εγωγε .)

Par: Therefore on the one hand , do you **Name That** to which the name **belongs** , when

P2-111 ουν μεν ποτερον ειπης ουπερ τουνομα εστι εαν

you say **It** once ; but **not** on the other hand , when you say that **Name** often ? Or rather ,
προσαγορευεις απαξ , ουκ δε εαν εκεινο πολλακις ; η πολλη
must you **always mean The Same Name** whether you utter **The Same Name** once or often ?
αναγκη σε αι λεγειν ταυτον ονομα εαντε φθεγξη ταυτον απαξ εαντε πολλακις ;
Ari: Of course , what follows then ? (μην τι ;)

Par: Is it not the case then , that **Another Name** also **belongs** to some particular ?

P2-112 ουκουν το ετερον ονομα και εστιν επι τινι .

Ari: Entirely so. (πανυ γε .)

§147E

Par: Accordingly then , when you utter **Self** whether once or often , you do **not apply** the **Name**

P2-113 αρα οταν φθεγη η αυτο , εαντε απαξ εαντε πολλακις , ουκ ονομαζεις
to nothing else , **nor mean** anything else , than **That** to which the **Name belongs** .

επ' αλλω ουδε αλλο τι η εκεινο ουπερ ονομα ην .

Ari: Necessarily so . (αναγκη .)

Par: Surely then when we **say** , on the one hand , that **The Others Are Other from The One** ,

P2-114 δη οταν λεγωνεν μεν οτι ταλλα ετερον του ενος ,
and on the other hand , that **The One Is Other from The Others** , by **saying Other Twice** ,

δε το εν ετερον των αλλων , ειποντες το ετερον δις
we still **signify** nothing else , but **That Nature** of which **This Name is Always The Self/Same** .

μαλλον λεγομεν ουδεν τι επ'αλλη , αλλ' τη φυσει ησπερ επ'εκεινη τουνομα ην αι αυτο.

Ari: Entirely so . (πανυ μεν ουν .)

§148A

Par: Accordingly then , inasmuch as **The One Is Other from The Others** , and **The Others**

P2-115 αρα η το εν ετερον των αλλων και ταλλα
from The One , by **having experienced The Other Self** , otherwise , **The One** will not

του ενος , κατ' πεπονθεναι το ετερον αυτο αλλα το εν αν ουκ
experience Being Other , but **Be The Self/Same as The Others** . But **Is** not **That** which

πεπονθος αλλο ειη το αυτο τοις αλλοις : δε ουχι το
experiences The Self/Same in some way Similar ?

πεπονθος ταυτον που ομοιον ;

Ari: Yes . (ναι .)

Par: Surely then inasmuch as **The One experiences That** which **Is Other from All The Others** ,

P2-116 δη η το εν πεπονθεν ειναι ετερον των αλλων
then **Absolutely All The Others** will **Be Similar to This Self** ; for **All Are Other from All** .

απαν απασιν αν ειη ομοιον τουτο αυτο ; γαρ απαν εστιν ετερον απαντων .

Ari: It is **Reasonable** . (εοικεν .)

Parmenides: 17 But surely then , **The Like Is** indeed contrary to **The Unlike** .

P2-117 Αλλα δη το ομοιον γε εναντιον τω ανομοιω .

Aristotle: Yes . (ναι .)

Par: Is it not also the case , that **The Other/Different Is** contrary to **The Self/Same** ?

P2-118 ουκουν και το ετερον τω ταυτω .

Ari: And this also . (και τουτο .)

Par: But certainly this was indeed also shown ; that in an according way ,

P2-119 αλλα μην τουτο γ' και εφανε ως αρα

The One Is The Self/Same with The Others .

το εν ταυτον τοις αλλοις .

Ari: For it has come to **Light** . (γαρ εφανε .)

§148B

Par: But to **Be The Self/Same with The Others** is indeed the opposite *experience*

P2-120 δε ειναι το ταυτον τοις αλλοις εστι γε τουναντιον παθος
from that to **Be Other from The Others** .

τω ειναι ετερον των αλλων .

Ari: Entirely so . (πανυ γε .)

Par: Most certainly , insofar as **The One Is Other** , **It** has come to **Light** to **Be Like** .

P2-121 γε μην η ετερον , εφανη ομοιον .

Ari: Yes . (ναι .)

Par: Accordingly then , insofar as **It Is The Self/Same** , **It** will **Be Unlike** ,

P2-122 αρα η ταυτον εσται ανομοιον
by *experiencing the experience* that **Is** opposite to **That** which *makes It Like* .
κατα παθει παθος τουναντιον τω ομοιουντι .

Whereas on the other hand , **The Other in some way made It Like** ?

δε το ετερον που ωμοιου ;

Ari: Yes . (ναι .)

Par: Accordingly then , **That** which **Is The Self/Same** will *make It Unlike* ;

P2-123 αρα το ταυτον ανομοιωσει ,
otherwise **The Same** will **not Be** opposite to **The Other** .

η ουκ εσται εναντιον τω ετερω .

Ari: It is reasonable . (εοικεν .)

§148C

Par: Accordingly then , **The One** will **Be** both **Like** and **Unlike The Others** . On the one hand ,

P2-124 αρα το εν εσται ομοιον και ανομοιον τοις αλλοις , μεν
insofar as **It Is Other** , **It** will **Be Like** ; but on the other hand , insofar as **It Is Same** , **Unlike** .

η ετερον , ομοιον , δε η ταυτον , ανομοιον .

Ari: As it is reasonable , and according to **This Logos** , it surely has to be so .

ως εοικεν , και γαρ τοιουτον λογον , δη εχει ουν .

Par: For **The One** also has to **Be** in the following way .

P2-125 γαρ και εχει τονδε .

Ari: In what way ? (τινα ;)

Par: Insofar as **It experiences Being The Same** , **It does not experience alteration** ; whereas if

P2-126 η πεπονθε ταυτον , μη πεπονθεναι αλλοιον , δε
It does not experience alteration , **It Cannot Be Unlike** ; but if **It Is not Unlike** , **It Is Like** ;

μη πεπονθος αλλοιον μη ανομοιον , δε μη ανομοιον : ειναι ομοιον :

but insofar as **It experiences Being Other** , then **It experiences alteration** , thus by **Being**

δ' η πεπονθεν αλλο αλλοιον , δε ον
altered It Is Unlike . (αλλοιον ειναι ανομοιον .)

Ari: You speak **The Truth** . (λεγεις αληθη .)

Par: Accordingly then , since **The One Being Is** both **The Same** and **Other from The Others** ,

P2-127 αρα οτι το εν ον εστι τε ταυτον και ετερον τοις αλλοις ,

§148D

according to both and according to each , thus , **It** will **Be** both **Like** and **Unlike The Others** .

κατ' αμφοτερα και καθ' εκατερον , αν ειη τε ομοιον και ανομοιον τοις αλλοις .

Ari: Entirely so . (πανυ γε .)

Par: And in a similar way , is **This** not the case , *in relation to-Itself* , **Seeing** that **The One**

P2-128 και ωσαυτως ουκουν εαυτω επειπερ

Being has come to **Light** both **Other from-It-Self** and **The Same with-It-Self** ;
 εφανη τε ετερον εαυτου και ταυτον εαυτω ,
 according to both and according to each , thus , **It** will come to **Light** both **Like** and **Unlike** ?
 κατ' αμφοτερα και κατα εκαστερον φανησεται τε ομοιον και ανομοιον ;
Ari: Necessarily so . (αναγκη .)

(**The Unpolluted/Liberated/Super-Kosmic & Kosmic Middle Order** of **Gods** , (P58) **Proclus**)

Par: What then ? Consider how **The One Has** to **Be in relation to Grasping/Touching** ,
 P2-129 Τι δη δε ; σκοπει , πως το εν εχει περι απτεσθαι
 according to **The Self** and to **The Others** , and then **in relation to not Grasping/Touching** .
 περι του αυτου και των αλλων και του μη απτεσθαι .

Ari: I so consider . (σκοπω .)

Par: For **The One Being** has come to **Light in some way In The Whole It-Self** .

P2-130 γαρ το εν ον εφανη που εν ολω εαυτω .

Ari: Rightly so . (ορθως .)

Par: Is it not the case then , that **The One Is** also **In The Others** ?

P2-131 ουκουν το εν και εν τοις αλλοις ;

Ari: Yes . (ναι .)

§148E

Par: Thus on the one hand insofar as **The One Is In Others** , **It** will **Grasp The Others** ;

P2-132 αρα μεν η εν τοις αλλοις , αν απτοιτο των αλλων :
 but insofar as **Self Is In It-Self** , on the one hand , **It** will be kept from **Grasping The Others** ,
 δε η αυτο εν εαυτω , μεν απειργοιτο απτεσθαι των αλλων ,
 whereas on the other hand , **Self** will **Grasp Self** , by **Being In It-Self** .
 δε αυτο αν απτοιτο αυτου ον εν εαυτω .

Ari: So it has come to **Light** . (φαινεται .)

Par: In this way then , on the one hand , **The One** will **Grasp** both **Self** and **The Others** .

P2-133 ουτω δη μεν το εν αν απτοιτο τε αυτου και των αλλων .

Ari: It will so grasp . (απτοιτο .)

Par: But on the other hand , what about the following ? **Must** not **Everything** which is about

P2-134 δε τι τηδε ; αρ' δει ου παν το μελλον
 to **Grasp Anything** , be situated next to **That** which **It** is about to **Grasp** , by **Filling-up**
 απσεσθαι τινος κεισθαι εφεξης εκεινω ου μελλει απτεσθαι , κατεχον
That Same Place , which lies **Besides That** , so as to **Grasp It** ? (Direct Contact ,
 την ταυτην εδραν η αν κηται μετ' η εκεινην , η απτεσθαι ; (No Intermediary)

Ari: It must . (αναγκη .)

Par: Accordingly then , if **The One Self** were also about to **Grasp Self** , then **It** must be situated

P2-135 αρα ει το εν αυτο και μελλει απσεσθαι αυτου , δει κεισθαι
Immediately Next to **It-Self** ; by **Filling-up That Neighboring Place** , **In-which** , **Self Is** .

ευθυς μεθ' εαυτο , κατεχον εκεινης χωραν την εχομενην εν η αυτο εστιν .

Ari: It must do so . (γαρ δει ουν .)

§149A

Par: Is it not the case then , that on the one hand , if **The One Being** were **made Two** ; then

P2-136 ουκουν μεν το εν ον ποιησειεν δυο
These Two Selves could also **come-to-Be** in **Two Places at the same time** ; but on the other
 ταυτα αν και γενοιτο εν δυοιν χωραιν αμα : δ'

hand , as long as and inasmuch as **It Is One** , **It will not Be** so Disposed ?

, εως η εν ουκ εθελησει ;

Ari: It will not do so . (γαρ ου ουν .)

Par: Accordingly then , **The Self/Same Necessity Applies** to **The One** ;

[P2-137] αρα η αυτη αναγκη τω ενι

so that **It** can neither **Be Two** , nor can **Self Be Grasped** by **Self** .

μητε ειναι δυο μητε αυτου απτεσθαι αυτω .

Ari: The Self/Same necessity . (η αυτη .)

Par: Certainly then , **It** will not **Grasp The Others** .

[P2-138] μην αλλ' ουδε απσεται των αλλων .

Ari: Why then ? (τι δη ;)

Par: For we say that , **That** which is about to **Grasp** , must be **Separate** from **That** , by **Being**

[P2-139] φαμεν οτι , το μελλον απσθαι δει ειναι χωρις εκεινω ον
next to **That** which **It Is** about to **Grasp** ; thus there **Is no Third Term Between Them Selves** .

εφεξης ου μελλει απσθαι , δε ειναι μηδεν τριτον εν μεσω αυτων .

Ari: True . (αληθη .)

Par: Accordingly then , at the very least **Two Terms Are Necessary** , if **Contact** is about to be .

[P2-140] αρα ολιγιστον δυο το ειναι δει , ει απσις μελλει ειναι .

Ari: It is necessary . (δει .)

§149B

Par: But if on the one hand , a **Third Term** is added right after **The Two** , then (**Their**) **Selves**

[P2-141] δε εαν μεν τριτον προσγενηται εξης τοιν δυοιν , μεν αυτα
will be **Three** , but **Their Contacts (Relationships)** will **Be Two** .

εσται τρια , δε αι απσις δυο . (Nicomachus Book 1 Chap 8

Ari: Yes . (ναι.) **Introduction to Arithmetic)**

Par: And surely then in this way, whenever **One Term Is** added , **One Contact Is** also added ,

[P2-142] και δη ουτω συμβαινει ενος προσγινομενου μια απσις και προσγιγνεται ,
and the amount of all the **Contacts** will **Always Be One** less than **The Number** of **Terms** . For

και του πληθους πας τας απσις αι ειναι μια ελαττους η των αριθμων . γαρ
every succeeding **Number** of **Terms exceeds** the amount of all **Contacts** , **by just as much as** ,

ο επεिता αριθμος ω πλεονεκτει το πλειω πασων των απσεων τω ισω

The Number of their **Contacts was exceeded** by **The Number** of the first **Two Terms** . For the

τουτω των απσεων ειναι επλεονεκτησε εις τον αριθμον τα πρωτα δυο . γαρ το

§149C

rest , **One Term Is** immediately added to both **The Number** of **Terms** and at the same time **One**

λοιπον εν ηδη προσγιγνεται τε τω αριθμω και αμα μια

Contact Is immediately added , to **The Contacts** .

ταις απσιν .

Ari: Rightly so . (ορθως .)

Par: Accordingly then , whatever **The Number** of **Terms** there **Are** of **The Selves** ,

[P2-143] αρα οσα τον αριθμον τα οντα εστι αυτων

Their Contacts will **Always Be less** , by **One** .

αι απσις αι εισιν ελαττους μια .

Ari: True . (αληθη .)

Par: Then , if indeed **Only One Term Exists** , but **Two Are not** , then there can **Be no Contact** .

P2-144 ε ει γε μονον εν εστι , δε δυας εστιν μη , αν ειη ουκ αψις .

Ari: How could there be ? (πως γαρ ;)

Par: Have we not said that , **Those** that **Are Other** than **The One Are Not-One** ,

P2-145 ουκουν , φαμεν , τα αλλα του ενος εστιν ουτε εν

nor do **They Participate** of **Self** , if indeed **They Are Other** ?

ουτε μετεχει αυτου , ειπερ εστιν αλλα .

Ari: Neither . (γαρ ου .)

Par: Accordingly then , there **Is no Number** that **Is Inherent In The Others** ,

P2-146 αρα ουκ αριθμος ενεστιν εν τοις αλλοις ,

since **One/Unity Is not Inherent In Them** .

ενος μη ενοντος εν αυτοις .

Ari: How could it ? (πως γαρ ;)

§149D

Par: Accordingly then , **The Others Are neither One nor Two** ,

P2-147 αρα τα αλλα εστι ουτ' εν ουτε δυο

nor do **They Possess The Name** of any other **Number** .

ουτε εχοντα ονομα ουδεν αλλου αριθμου .

Ari: They do not . (ου .)

Par: Accordingly then , **The One Is One** , **Alone** , and **It** will not **Be Two** .

P2-148 αρα το εν εστιν εν μονον , και αν ουκ ειη δυας .

Ari: It will not so come to **Light** . (ου φαίνεται.)

Par: Accordingly then , there is **no Contact** ; since there are **no Two Terms/Beings/Selves** .

P2-149 αρα εστι ουκ αψις οντοιν μη δυοιν .

Ari: There are not . (εστιν ουκ .)

Par: Accordingly then , **The One** will **neither Grasp The Others** ,

P2-150 αρα το εν ουτ' απτεται των αλλων

nor will **The Others Grasp The One** , if indeed there **Is no Contact** .

ουτε τα αλλα του ενος , επειπερ εστιν ουκ αψις .

Ari: Certainly not . (γαρ ουν ου .)

Par: Surely then in this way , according to all these statements , **The One** will both

P2-151 δη ουτω κατα παντα ταυτα το εν τε

Grasp and **not Grasp The Others** and **It-Self** .

απτεται και ουχ απτεται των αλλων και εαυτου .

Ari: It is Reasonable . (οικεν .)

(**The Cosmic/Sublunary Gods** , 1201 (P 63) Proclus Book 8)

Parmenides: 18 Take notice then , **Is The One Equal** and **Unequal** to **Self** and to **The Others** ?

P2-152 -10 Αρ' ουν εστι ισον και ανισον και αυτω τε και τοις αλλοις ;

Aristotle: How ? (πως ;)

§149E

Par: If **The One were bigger** or **smaller** than **The Others** , or in turn if **The Others were bigger**

P2-153 ει το εν ειη μειζον η ελαττον η ταλλα , η αυ ταλλα μειζω

or **smaller** than **The One** , would it not follow that on the one hand , neither **The One** by **Being**

η ελαττω η του ενος , αν ουκ αρα και μεν ουτε το εν τω ειναι

One , nor **The Others** by **Being Other** than **The One** would **Be** something **bigger** nor something
 εν ουτε τα αλλα αλλα του ενος αν ειη τι μειζω ουτε τι
smaller than **Each Other** , by **Virtue** of **The Selfhood** of **Their Ousias** . But if **Each One** ,
 ελαττω αλληλων γε ταις αυταις ταυταις ουσαις ; αλλ' ει εκατερα μεν
besides Being Such as They Are , would also **Possess Equality** , then **They** would **Be Equal** to
 προς ειναι τοιαυτα εχοιεν ισοτητα αν ειη ισα προς
Each Other . But if , **The Others Possessed Bigness** but **The One Smallness** , or **The One**
 αλληλα : δε ει τα μεν μεγαθος δε το σμικροτητα , η το εν
Bigness but **The Others Smallness** , then on the one hand , wherever **The Idea** of **Bigness** would
 μεγαθος δε ταλλα σμικροτητα , μεν οποτερω τω ειδει μεγαθος
Be Present , **One** would **Be bigger** ; but **The One** in which **Smallness Exists** would **Be smaller** ?
 προσειη , αν ειη μειζον , δε ω σμικροτης ελαττον ;
Ari: Necessarily . (αναγκη .)
Par: Is it not the case then , that both **These Certain Ideas** ; **Bigness** and **Smallness** ,
 P2-154 ουκουν τε τουτω τινε ειδη το μεγαθος και η σμικροτης
 do indeed **Exist** ? For if **They** did not **Subsist in some way** , then **They** would certainly never
 γε εστον ; γαρ ειτην ου οντε που αν γε
oppose Each Other and **They** would never have **Come to Be** among **The Real Beings** .
 εναντιω αλληλων και εγγιγνοισθην εν τοις ουσιν .
Ari: How could they ? (πως αν γαρ ;)

§150A

Par: Accordingly then , if **Smallness Comes to Be In The One** , then **It** will either **Be Present**
 P2-155 αρα ει σμικροτης εγγιγνεται εν τω ενι , αν ητοι ενειη
In The Whole of **Self** or **In a Part** of **Self** .
 εν ολω αυτου η εν μερει .
Ari: Necessarily . (αναγκη .)
Par: What then , if **Smallness** would **Come to Be In The Whole** ? Will **It** not either **Be**
 P2-156 τι δ' ει εγγιγνοιτο εν ολω ; αν ουχι η ειη
 extended **Equally** throughout **The Whole** of **The One Self** or **Encompass/Contain Self** ?
 εξ τεταμη ισου δι' ολου τω ενι αυτου η περιεχουσα αυτο ;
Ari: Manifestly so . (δηλον δη .)
Par: Take notice then , if on the one hand , **Smallness Is** extended **Equally to The One** , then **It**
 P2-157 αρ' ουν η μεν σμικροτης εξ ισου τω ενι
 will **Be Equal to Self** ; whereas , if **It Encompasses The One** , then **Smallness** will be **bigger** ?
 αν ειη ιση αυτω , δε περιεχουσα μειζων ;
Ari: How could it not be so ?

πως ου δ' ;
Par: Therefore , **Is** it indeed **Possible** for **Smallness** to **Be Equal** or **bigger** than **anything** , and to
 P2-158 ουν γε δυνατον σμικροτητα ειναι ισην η μειζω τω τινος , και
 do the functions of **Bigness/Magnitude** and **Equality** , but not perform the functions of **It-Self** ?
 πραττειν τα μεγαθου τε και ισοτητος , αλλα μη τα εαυτης ;
Ari: **Impossible** . (αδυνατον .)

§150B

Par: Accordingly then , on the one hand , **Smallness** will not **Be** extended throughout
 P2-159 αρα μεν σμικροτης αν ουκ ειη

the **Whole** of **The One** , but in a **Part** , if indeed at all .

ολω τω ενι , αλλ' εν μερει ειπερ .

Ari: Yes . (ναι .)

Par: Nor indeed in turn , **In The Whole Part** ; for if **It** did , then would not these **Be** functions

P2-160 ουδε γε αυ εν τω παντι μερει δε ει μη ταυτα ποιησει
of **The Whole Part** , just as it happened in relation to **The Whole** ; in which case , **It** will

του μερους απερ προς το ολον : εν ω

Always Be either **Equal** or **bigger** than that **in** which **Smallness** happens to **Be** extended .

αι εσται ιση η μειζων ενη .

Ari: Necessarily . (αναγκη .)

Par: Accordingly then , **Smallness** will never **Exist in** any of **The Real Beings** , since **It** cannot

P2-161 αρα σμικροτης ποτε ενεσται ουδενι των οντων , μητ'
Exist in a **Part** nor **in** a **Whole** ; nor will there **Be** anything **small** except **The Smallness** of **Self** .
εγγινομενη εν μερει μητ' εν ολω : ουδε εσται τι σμικρον πλην σμικροτητος αυτης .

Ari: It does not seem likely . (ουκ εοικεν .)

§150C

Par: Accordingly then , neither will **Magnitude Be Inherent in Self** . For then there will **Be**

P2-162 αρα ουδ' μεγθος ενεσται εν αυτω . γαρ αν ειη
some other **big** aspect besides **The Magnitude** of **Self** ; **That in which Bigness Is Inherent** ;

τι αλλο μειζον και πλην μεγθους αυτου , εκεινο εν ω το μεγθος ενειη ,
even if **The Being** of **Smallness** is not ; **these** which **Self Must surpass** by whatever **Is big** ;

και οντος σμικρου ουκ , ταυτα ου αυτω αναγκη υπερεχειν εανπερ η μεγα ;
but this , **Is Impossible** , seeing that **Smallness** cannot ever **Be Inherent in any being** .

δε τουτο αδυνατον , επειδη σμικροτης ουδαμου ενι .

Ari: True . (αληθη .)

Par: Then certainly , **Self Magnitude** will not be **bigger** than another , except **Self Smallness** ,

P2-163 αλλα μην αυτο μεγθους (genitive) ουκ μειζον η αλλου αυτης σμικροτητος
nor will **Smallness Be smaller** than another , except **Self Magnitude** .

ουδε σμικροτης ελαττον η αλλου αυτου μεγθους .

Ari: It will not . (γαρ ου .)

Par: Accordingly then , neither will **The Others Be bigger** nor **smaller** than **The One** , since

P2-164 αρα ουτε τα αλλα μειζω ουδε ελαττω του ενος ,

§150D

They neither **Possess Bigness** nor **Smallness** , nor **Is This Self** , **That** which **Has The Power**

μητε εχοντα μεγθος μητε σμικροτητα , ουτε τουτω αυτω εχετον την δυναμιν
in relation to The One , of either **surpassing** or of **being surpassed** , but this will only be the case

του την υπερεχειν και υπερεχεσθαι , αλλα

in relation to Each Other ; nor in turn will **The One Be** either **bigger** nor **smaller** than **These**

προς αλληλω , ουτε αυ αν το εν ειη μειζον ουδ' ελαττον τουτοιιν
nor **The Others** , since **It** neither **Possesses Bigness** nor **Smallness** .

ουδε των αλλων , μητε εχον μεγθος μητε σμικροτητα .

Ari: It has not indeed come to **Light** .

ουκουν γε φαινεται .

Par: Take notice then , if **The One** is neither **bigger** nor **smaller** than **The Others** ,

P2-165 αρ' ουν , ει το εν μητε μειζον μητε ελαττον των αλλων ,

then **Self Must Necessarily** neither **surpass** or **Be surpassed** by **Them** ?

αυτο αναγκη μητε υπερεχειν μητε υπερεχесθαι εκεινων ;

Ari: It is necessary . (αναγκη .)

Par: Is it not **Abundantly Necessary Indeed** , for **That** which neither **surpasses**

[P2-166] ουκουν πολλη αναγκη γε το μητε υπερχον

nor **Is surpassed** to **Be Equally** extended ; for by **Being Equally** extended **It Must Be Equal** .

μητε υπερεχομενον ειναι ισου εξ , δε ον ισου εξ ειναι ισον .

Ari: How could it not ? (πως γαρ ου ;) (Nicomachus Book I Chapter 17-3 , **Intro. to Arith.**)

§150E

Par: And most certainly , **The One Self** will also **have** to **Be in The Same relation to It-Self** ;

[P2-167] και γε μην το εν αυτο αν και εχοι ουτως προς εαυτο :

by neither **Possessing Bigness** nor **Smallness in It-Self** , nor will **It surpass** nor will

μητε εχον μεγαθος μητε σμικροτητα εν εαυτω ουτ' αν υπερεχοιτο ουτ' αν

It Be surpassed by It-Self ; but by **Being Equally** extended , **It** will **Be Equal to It-Self** .

υπερχει εαυτου , αλλ' ον ισου εξ αν ειη ισον εαυτω .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Accordingly then , **The One** will **Be Equal** both **to It-Self** and **to The Others** .

[P2-168] αρα το εν αν ειη ισον τε εαυτω και τοις αλλοις .

Ari: So it has come to **Light** . (φαινεται .)

Par: And certainly if **Self** were **in It-Self** , then **It** would also be **Outside About It-Self** ,

[P2-169] και μην αυτο ον εν εαυτω αν και ειη εξωθεν περι εαυτο

and indeed on the one hand , by **Containing It-Self** , **It** would **Be bigger than It-Self** ;

γε μεν περιεχον αν ειη μειζον εαυτου ,

§151A

but on the other hand , by **Being Contained** , **It** would **Be smaller than It-Self** ; and in this way

δε περιεχομενον ελαττον , και ουτω

The One Self would be **bigger** and **smaller** than **It-Self** .

το εν αυτο αν ειη μειζον και ελαττον εαυτου .

Ari: It would be so . (αν ειη γαρ .)

Par: Must not the following also be the case ; that there **Is nothing at all Outside**

[P2-170] αναγκη ουκουν τοδε και , ειναι μηδεν εκτος

of **The One** and **The Others** ? (του ενος τε και των αλλων ;)

Ari: How could it not be in this way ? (πως ου γαρ ;)

Par: But it **Must Be** the case that , **That** which **Is** , **Must Always Be somewhere** .

[P2-171] αλλα δει γε μην το ον αιει ειναι που .

Ari: Yes . (ναι .)

Par: Is it not indeed the case that , **That** which **Is in anything** , will **Subsist**

[P2-172] ουκουν γε το ον εν τω εσται

by **Being** the **smaller in the bigger** ? For otherwise , **One** cannot **Subsist in The Other** .

ον ελαττον εν μειζονι ; γαρ αλλως ετερον αν ου ειη εν ετερω .

Ari: It cannot . (γαρ ου .)

Par: But since there **Is no Other** , apart from **The One** and **The Others** , then **Selves**

[P2-173] δε επειδη εστι ουδεν ετερον χωρις του ενος και των αλλων , δε αυτα

Must Be in something . Then is it not also **Necessary** that since **Selves Are** already **in**

δει ειναι εν τω , ουκ αναγκη ειναι ηδη εν

Each-Other , then **The Others** also **Subsist in The One** and **The One** also **Subsists in**
αλληλοις , τα αλλα τε εν τω ενι και το εν εν

§151B

The Others , or else **Selves** **Exist in no way whatsoever** ?

τοις αλλοις , η ειναι μηδαμου ;

Ari: So it has come to **Light** . (φαινεται .)

Par: Accordingly then , on the one hand , since **The One Is Inherent in The Others** , then

[P2-174] αρα μεν οτι το εν ενεστι εν τοις αλλοις ,

The Others will **Be bigger than The One** , by **Comprehending/Containing The Self** ;

τα αλλα αν ειη μειζω του ενος , περιεχοντα αυτο ,
whereas on the other hand , **The One** will **Be smaller** than **The Others** by **Being Contained** ;
δε το εν ελαττον των αλλων , περιεχομενον :

but since **The Others Are Inherent in The One** , then by **The Self/Same Logos** , **The One**

δε οτι τα αλλα εν τω ενι , κατα τον αυτον λογον το εν
will **Be bigger** than **The Others** ; and thus , **The Other Beings** will be **smaller** than **The One** .
αν ειη μειζον των αλλων , δε τα αλλα ελαττω του ενος .

Ari: As it is **Reasonable** . (εοικεν .)

Par: Accordingly then , **The One Self** , **Is Equal to** , and **bigger** and **smaller than** ,

[P2-175] αρα το εν αυτο εστιν ισον τε και μειζον και ελαττον

both **Self** and **The Others** .

τε αυτου και των αλλων .

Ari: So it has come to **Light** . (φαινεται .)

§151C

Par: And certainly , if indeed **It Is bigger** , **smaller** and **Equal** , then **It** will **Be** of **Equal** , **more**

[P2-176] και μην ειπερ μειζον και ελαττον και ισον , και αν ειη ισων πλειονων
and **less Measures** than **Self** and **The Others** ; whereas if of **Measures** , then also of **Parts** .

και ελαττονων μετρων αυτω και τοις αλλοις , δε επειδη μετρων , και μερων .

Ari: How could it not be ? (πως δ' ου .)

Par: Accordingly then , on the one hand , by **Being** of **Equal** , **more** and **lesser Measures** ,

[P2-177] αρα μεν ον ισων και πλειονων και ελαττονων μετρων ,

then **It** will also **Be less** and **more** in **Number** , both in relation to **Self** and **The Others** ,

αν και ειη ελαττον και πλεον αριθμω τε αυτου και των αλλων

and also , according to **The Same Logos** , **It** will **Be Equal** to **Self** and to **The Others** .

και τε κατα ταυτα ισον αυτω και τοις αλλοις .

Ari: How ? (πως ;)

Par: Whatever **Is big** , will also **Be in some way of more Measures** than **Selves** , whereas

[P2-178] ωνπερ εστι μειζον , αν και ειη που πλειονων μετρων αυτων : δε
it will also **Be of as many Measures as Parts** ; and **in the same way** for that which **Is small** ,

οσων μετρων , μερων : και ωσαυτως ων ελαττον ,
and according to **The Same Logos** for that which **Is equal** .

κατα ταυτα οις ισον .

Ari: In the same way .(ουτως .)

§151D

Par: Is it not the case then , that by **Being big** and **small** and **Equal** to **It-Self** ,

P2-179 ουκουν ον μειζον και ελαττον και ισον εαυτου ,

It will also **Be** of **Equal Measures** , and of **more** and of **less Measures than Self** ?

αν και ειη ισων μετρων πλειονων και ελαττονων αυτω ,

But if this is indeed the case of **Measures** , then will it not also **Be** the case for **Parts** ?

δε επειδη μετρων , και μερων ;

Ari: How could it not be ? (πως ου δ' ;)

Par: Accordingly then , on the one hand , by **Being** of **Equal Parts** to **Self** ,

P2-180 αρα μεν ον ισων μερων αυτω

It will **Be Equal in Multitude** to **Self** ; but on the other hand , if of **more** , then **more** ,

αν ειη ισον το πληθος αυτω , δε πλειονων πλεον ,

but if of **less** , then **less in Number** , than **Self** .

δε ελαττονων ελαττον τον αριθμον αυτου .

Ari: So it has come to **Light** . (φαινεται .)

Par: Is it not the case then , that **The One Has** to **Be Related** in the same way to **The Others** ?

P2-181 ουκουν το εν εξει ωσαυτως προς ταλλα ;

For on the one hand , **It** has come to **Light bigger** than **Them Selves** , and so **It** must **Be more**

οτι μεν φαινεται μειζον αυτων , και αναγκη ειναι πλεον

in Number than **Selves** . But , since **It Is smaller** , then must **It** not also **Be less in Number** ?

τον αριθμον αυτων : δε οτι σμικροτερον , ελαττον :

And since **It Is Equal in Magnitude** , **Must It** not also **Be Equal in Multitude** to **The Others** ?

δε οτι ισον μεγεθει , και ειναι ισον το πληθος τοις αλλοις ;

Ari: Necessarily .(αναγκη .)

§151E

Par: Surely then , in this way in turn , as it is Reasonable , **The One Self** will **Be Equal** ,

P2-182 δη ουτω αυ , ως εοικε , το εν αυτο εσται και ισον

and **more** and **less in Number** , **than** both **Self** and **The Others** .

και πλεον και ελαττον τον αριθμον τε αυτου και των αλλων .

Ari: It will be so . (εσται .)

(**Time : Kosmic Souls** , (P68 , P92) **Proclus Book 8**)

Parmenides: 19 Take notice then , will **The One** also **Participate** of **Time** ? And does

P2-183 Αρ' ουν το εν και μετεχει χρονου , και εστι

Self also become **younger** and **older** , both than **It-Self** and **The Others** , and also

αυτο τε και γιγνεται νεωτερον τε και πρεσβυτερον τε εαυτου και των αλλων , και

neither **younger** nor **older** than **It-Self** nor **The Others** , by **Participating** of **Time** ?

ουτε νεωτερον ουτε πρεσβυτερον ουτε εαυτου ουτε των αλλων , μετεχον χρονου ;

Aristotle: How ? (πως ;)

Par: On the one hand , **To Be** , **Is Present in some way** with **Self** , if indeed **It Is One** .

P2-184 μεν ειναι υπαρχει που αυτω ειπερ εστιν εν .

Ari: Yes . (ναι .) (compare **This** to 160d4)

(**Present-Past-Future/Angels-Spirits-Heroes** , (P68 , P97) **Proclus Book 8**)

Par: But on the other hand , what else **Is The To Be** , than **The Participation** of **Ousia** with

P2-185 δε τι αλλο εστιν το ειναι η μεθεξις ουσιας μετα

§152A

The Present of **Time** ? Just as , **The Was Is The Participation** of **Ousia** with του παροντος χρονου , ωσπερ το ην μετα **The Past** , and in turn , **The Will be Is The Communion** of **Ousia** with **The Future** ? του παρεληλυθοτος και αυ το εσται εστι κοινωνια ουσιας μετα του μελλοντος ;

Ari: It is so . (εστι γαρ .)

Par: Accordingly then , **It Participates** of **Time** , if indeed **It** also **Participates** of **The To Be** .

P2-186 αρα μεν μετεχει χρονου , ειπερ και του ειναι .

Ari: Entirely so . (πανυ γε .)

Par: Will not then , **The Time** of which **It Participates** , **Be in** a state of **Procession** ?

P2-187 ουκουν του χρονου πορευομενου ;

Ari: Yes . (ναι .)

Par: Accordingly then , **It Is Always becoming older than It-Self** ,

P2-188 αρα αι γινεται πρεσβυτερον εαυτου ,
if indeed **It Proceeds** according to **Time** . (As opposed to **Abiding** in **The Eternal**)
ειπερ προερχεται κατα χρονον .

Ari: Necessarily . (αναγκη .)

Par: Take notice then , do we remember (141a) that whatever **becomes younger** does so ,

P2-189 αρ' ουν μεμνημεθα γιγνομενου νεωτερου
because the **older becomes older** (than **it**) ?

οτι το πρεσβυτερον γινεται πρεσβυτερον ;

Ari: We do remember . (μεμνημεθα .)

Par: Is it not the case then , that while **The One** , **becomes older than It-Self** ,

P2-190 ουκουν επειδη το εν γινεται πρεσβυτερον εαυτου ,

§152B

that **It** is **becoming older** than **It-Self** ,while **It** is **becoming younger** than **It-Self** ?

γιγνομενου πρεσβυτερον εαυτου αν γιγνοιτο νεωτερου ;

Ari: Necessarily . (αναγκη .)

Par: Surely then in this way , on the one hand , **It** will **become younger** and **older** than **Self** .

P2-191 δη ουτως μεν γινεται νεωτερον τε και πρεσβυτερον αυτου .

Ari: Yes .(ναι .)

Par: But accordingly , on the other hand , **It Is** not in any way **older** , when **Coming-to-Be**

P2-192 αρ' δε εστι ουχ η πρεσβυτερον οταν γιγνομενον
according to **The Present Time** ; **That** which **Is between The Was** and **The Will Be** ? For
κατα τον νυν χρονον τον μεταξυ του ην τε και εσται ; γαρ
by **Proceeding** from **The Past** to **The Future** , **It** will not somehow go-beyond **The Present** ?
πορευομενον εκ του ποτε εις το επειτα γε ου που υπερβησεται το νυν .

Ari: How could it . (γαρ ου .)

§152C

Par: Take notice then , will **It** not **at that time cease** to **become older** , since **It arrives** at **The**

P2-193 αρ' ουν ουκ τοτε επισχει του γινεσθαι πρεσβυτερον , επειδαν εντυχη τω
Now and is **no longer becoming** , but **at that time It Is already older** ? For when **It Proceeds**
νυν και ου γινεται , αλλ' τοτ' εστι ηδη πρεσβυτερον ; γαρ ποτε προιον

It will not **Be Grasped** by **The Now** . For **That** which **Proceeds Has To Be in such a way** as αν ουκ ληφθειη υπο του νυν . γαρ το προιον εχει ουτως ως to **Grasp both The Now** and **The Future** ; on the one hand , **by Departing from The Now** , while εφαπτεσθαι αμφοτερων , του νυν τε και του επειτα , μεν αφιεμενον του νυν , δ' also **Apprehending The Future** , by **Coming-to-Be Between** both **The Future** and **The Now** . επιλαμβανομενον του επειτα , γιγνομενον μεταξυ αμφοτερων , του επειτα τε και του νυν .

Ari: **True** . (αληθη .)

Par: But if it is indeed **Necessary** that **All** that **Is becoming** should not by-pass

P2-194 δε ει γε αναγκη παν το γιγνομενον μη παρελθειν **The Now** ; since , **as soon as it arrives at This Now** , **That/Ousia** will **Always cease becoming** , το νυν , επειδαν η κατα τουτο , του αι επισχει γινεσθαι

§152D

and **Is** , **at that time** , **That** which **It** was **Aiming to become** .

και εστι τοτε τουτο ο τι αν τυχη γιγνομενον .

Ari: So it has come to **Light** . (φαινεται .)

Par: Accordingly then , **The One** , also , **in Aiming** at **becoming older** , when **It Hits-upon**

P2-195 αρα το εν και γιγνομενον πρεσβυτερον οταν εντυχη **The Now** , **It** will also **cease becoming at that time** that **It Is older** .

τω νυν , και επεσχεν του γινεσθαι τοτε εστι πρεσβυτερον .

Ari: Entirely so .

πανυ γε .

Par: Is it not the case then , that **It** is also **older** than **that** , in relation to which

P2-196 ουκουν εστιν και πρεσβυτερον τουτου ουπερ **It has become older** , when it was thus **becoming older** than **Self** ?

εγιγνετο δε εγιγνετο αυτου ;

Ari: Yes . (ναι .)

Par: But the **older** is **older** than the **younger** ?

P2-197 δε το πρεσβυτερον εστι πρεσβυτερον νεωτερου ;

Ari: It is . (εστιν .)

Par: Accordingly then , at that time , **The One** is **younger** than **Self** ,

P2-198 αρα τοτε το εν εστι νεωτερον αυτου , when by **becoming older It Hits upon The Now** .

οταν γιγνομενον πρεσβυτερον εντυχη τω νυν .

Ari: Necessarily . (αναγκη .)

§152E

Par: Most certainly then , **The Now** is **Always Present** with **The One** (Like @ 142c 6) ,

P2-199 γε μην το νυν αι παρεστι τω ενι through-out **The Whole** of **Its Being** : For **It Is Always Now** , as long as and insofar as , **It Is** .

δια παντος του ειναι : γαρ αι νυν οτανπερ η εστι .

Ari: How could it not be ? (πως γαρ ου ;)

Par: Accordingly then , **The One Always Is** and also **becomes older** and **younger** than **It-Self** .

P2-200 αρα το εν αι εστι τε και γινεται πρεσβυτερον και νεωτερον εαυτου .

Ari: It is **Reasonable** . (εοικεν .)

Par: But **Is** or does **Self become** in a more-extended or in an **Equal Period** of **Time** to **It-Self** ?

P2-201 δε εστιν η αυτο γινεται , πλειω η ισον τον χρονον εαυτου ;

Ari: In an equal period of time . (τον ισον .)

Par: But most certainly , **That** which either **Is** or **becomes** in an **Equal Period** of **Time** ,

P2-202 αλλα γε μην τον η ον η γιγνομενον ισον χρονον

has to be of **The Same Age** .

εχει την αυτην ηλικιαν .

Ari: How could it not ? (πως δ' ου ;)

Par: But **That** which is of **The Same Age** , is neither **older** nor **younger** .

P2-203 δε το εχον την αυτην ηλικιαν εστιν ουτε πρεσβυτερον ουτε νεωτερον .

Ari: It is not . (γαρ ου .)

Par: Accordingly then , since **The One Self** both **becomes** and **Is** in a **Period** of **Time** that

P2-204 αρα το εν αυτο και γιγνομενον και ον τον χρονον

Is Equal to **It-Self** , then **It** neither **Is** nor **becomes** neither **younger** nor **older** than **It-Self** .

ισον εαυτω ουτε εστιν ουδε γινεται ουτε νεωτερον ουτε πρεσβυτερον εαυτου .

Ari: It does not appear to me , that it can . (ου δοκει μοι .)

Par: What follows then , in relation to **The Others** ?

P2-205 τι δε ; των αλλων ;

Ari: I know not what to say . (ουκ εχω λεγειν .)

§153A

Par: You may certainly say the following ; that **Those Other** than **The One** ,

P2-206 εχεις μην λεγειν τοδε , οτι τα αλλα του ενος ,

if indeed **They Are** indeed **Other** (plural) , but not **Another** (singular) , **Are more** than **One** .

ειπερ εστιν γε ετερα , αλλα μη ετερον , εστιν πλειω ενος :

For on the one hand , by **Being Other** , **They** will also **Be One** ; but on the other hand , by **Being**

γαρ μεν ον ετερον αν ην εν : δε οντα

Others , **They Are more** than **One** , and **They** will **Possess Multitude** .

ετερα εστι πλειω ενος και αν εχοι πληθος .

Ari: They will possess it . (γαρ αν εχοι .)

Par: But by **Being Many They** will **Participate** of a **greater Number** than **The One** .

P2-207 δε ον πληθος αν μετεχοι πλειονος αριθμου η του ενος .

Ari: How could they not ? (πως δ' ου ;)

Par: What then ? Do we say that **Those** that are **more** in **Number are generated** , and

P2-208 τι ουν ; φησομεν τα πλειω αριθμου γινεσθαι τε

have also **been generated before** or do we say that **The Few were generated before/Prior** ?

και γεγονεναι προτερον η τα ελαττω ;

Ari: The few . (τα ελαττω .)

Par: Accordingly then , **That** which **Is Least Is First** . But **This Is The One** . Can it be so ?

P2-209 αρα το ολιγιστον πρωτον : δ' τουτο εστι το εν . η γαρ ;

Ari: Yes . (ναι .)

§153B

Par: Accordingly then , **The One has become The First** of **All Those Possessing Number** :

P2-210 αρα το εν γεγονε πρωτον παντων των εχοντων αριθμον .

But **All The Others** also **Possess Number** , if indeed **They** are **Others** and not **Another** .

δε παντα ταλλα και εχει αριθμον , ειπερ εστιν αλλα και μη αλλο .

Ari: They have to be . (γαρ εχει .)

Par: But indeed , by *having-come-to-be First* , I think , *It came-to-be Before* ,
 [P2-211] δε γε γεγονος πρωτον ,οιμαι , γεγνε προτερον ,
 but *The Others came-to-be Later* . But *Those* that *have-come-to-be Later* are *younger*
 δε τα αλλα υστερον . δ' τα γεγονοτα υστερον νεωτερα
 than *That* which *has come-to-be Before* : and thus , *The Others* will *Be younger*
 του γεγονοτος προτερον : και ουτως ταλλα αν ειη νεωτερα
 than *The One* , but *The One* will be *Older* than *The Others* .
 του ενος ,δε το εν πρεσβυτερον των αλλων .
Ari: For it will be .
 γαρ αν ειη .

Parmenides: 20 But what about the following ? Could it *Be* the case , that *The One*
 [P2-212] δε Τι τοδε ; αρ' αν ειη το εν
has come-to-Be , contrary to *The Nature* of *Self* , or is this *Impossible* ?
 γεγονος παρα την φυσιν αυτου , η αδυνατον ;
Aristotle: Impossible . (αδυνατον .)

§153C

Par: But surely , *The One* has indeed come to *Light* to consist of *Parts* (*Older* , *Same* , *Younger*) ;
 [P2-213] αλλα μην το εν γε εφανε εχον μερη ,
 but if of *Parts* , then also of a *Beginning* , *End* and *Middle* .
 δε ει μερη , και αρχην και τελευτην και μεσον .
Ari: Yes . (ναι .)
Par: Is it not so then , that *The Beginning* (*HYPARXIS*) *Is The First* of *All* to come to *Light* ,
 [P2-214] ουκουν αρχη πρωτον παντων γινεται ,
 of both *The One Self* and of *Each* of *The Others* ; and after that , *The Beginning*
 και του ενος αυτου και εκαστου των αλλων , και μετα την αρχην
 of *All the others* as far as to *the end* ?
 παντα ταλλα μεχρι του τελους ;
Ari: What follows then ? (τι μην ;)
Par: And we shall most certainly say that *All* these *Others* , *Are Parts* of *The Whole* and
 [P2-215] και γε μην φησομεν παντα ταυτ' ταλλα ειναι μορια του ολου τε
 of *The One* ; but *That Self has come-to-Be At-Once* with *The End* , *One-and-Whole* .
 και ενος , δε εκεινο αυτο γεγονεναι αμα τη τελευτη εν τε και ολον .
Ari: We shall say so . (γαρ φησομεν .)
Par: But *The End* I suspect , *comes-to-Be* the very *last* of all . Thus *The One Naturally*
 [P2-216] δε τελευτη ,οιμαι , γινεται γε υστατον : δ' το εν πεφυκε

§153D

comes-to-Be in this way *At-Once* ; so that , if indeed it *Is Necessary* that *The One Self*
 γινεσθαι ουτω αμα : ωστ' ειπερ αναγκη το εν αυτο
come-to-Be contrary to *Nature* , in that *The One* would *have-come-to-Be* , *At-Once*
 μη γινεσθαι παρα φυσιν , αν γεγονος αμα
 with *The End* ; which will *Be Naturally Generated Last* of *The Others* .
 τελευτη αν ειη πεφυκος γινεσθαι υστατον των αλλων .
Ari: So it has come to *Light* . (φαινεται .)
Par: Accordingly then , *The One Is younger* than *The Others* ,
 [P2-217] αρα το εν εστι νεωτερον των αλλων ,

while **The Others** are *older* than **The One** .

δ' τα αλλα πρεσβυτερα του ενος .

Ari: To me , it has come to **Light** in this way in turn . (μοι φαίνεται ουτως αυ .)

Par: But what then ? Must not **The Beginning** or any other **Part** whatsoever

[P2-218] δε τι δη ; ουκ αρχην η αλλο μερος οτιουν
of **The One** , or of anything else , if indeed and inasmuch as it **Is** a **Part** (singular) ,

του ενος η οτουουν αλλου , εανπερ η μερος
but not **Parts** (plural) , **Necessarily** be **One** , if it **Is** indeed a **Part** ?

αλλα μη μερη , αναγκαιον ειναι εν , ον γε μερος ;

Ari: Necessarily . (αναγκη .)

§153E

Par: Is it not the case then , that **The One** **Has-come-to-Be At-Once** with both **The First Part** ,

[P2-219] ουκουν το εν γιγνομενω αμα τε τω πρωτω
and also **Will come-to-Be At-Once** with **The Second Part** ; and **It** does not abandon a single one
και αν γιγνοιτ' αμα τω δευτερω , και απολειπεται ουδενος
of **The Others** that are **coming-to-Be** , nor any **Part** to which **It Can Be Attached** ; until
των αλλων γιγνομενων , οτιπερ οτωουν αν προσγινηται , εως
Arriving at The Extreme Part , **It Becomes One Whole** ; by neither **Being** excluded
διελθον προς το εσχατον γενηται εν ολον , ουτε απολειφθεν
of **The Middle** nor of **The First** nor of **The Last** , nor of any other **Part** in **Its coming-to-Be** .

μεσου ουτε πρωτου ουτε εσχατου ουτε ουδενος αλλου εν τη γενεσει .

Ari: **True** . (αληθη .)

Par: Accordingly then , **The One** , will **Possess The Self/Same Age** with **All The Others** .

[P2-220] αρα το εν ισχει την αυτην ηλικιαν πασιν τοις αλλοις .
So that if **The One** was not **Produced** contrary to **Its Self Nature** , then **It has come-to-Be**
ωστ' ει το εν ειη μη πεφυκεν παρα αυτο φυσιν , αν γεγονος

§154A

neither **Before** nor **Later** than **The Others** , but **at-the-same-time** with **Them** . And by **This**

ουτε προτερον ουτε υστερον των αλλων , αλλ' αμα . και κατα τουτον
Relationship , **The One** will neither be *older* nor *younger* than **The Others** , nor **The Others**
τον λογον , το εν αν ουτε ειη πρεσβυτερον ουτε νεωτερον των αλλων ουδε ταλλα
than **The One** . Whereas , according to the former **Relationship** , **The One** was both *older*

του ενος : δε κατα τον προσθεν τε πρεσβυτερον
and *younger* than **The Others** , and **The Others** , **in a similar way** , than **That** .

και νεωτερον , και ταλλα ωσαυτως εκεινου .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Surely then , on the one hand , **The One Is** and **Has-to-Be** and **Has-come-to-Be in this way**

[P2-221] δη μεν εστι τε εχον και γεγονος ουτως
also . But then in turn , what shall we say about **Self coming-to-Be older** and also *younger*
και . αλλα αυ τι περι αυτο γιγνεσθαι πρεσβυτερον τε και νεωτερον
than **The Others** , and **The Others** than **The One** ; and again , that **It** neither **comes-to-Be**
των αλλων και ταλλα του ενος , και μητε γιγνεσθαι
younger nor *older* ? Therefore does **It Have-to-Be in the same way** with **That** which **Is**

νεωτερον μητε πρεσβυτερον ; αρα εχει ουτω περι του ειναι
just as **It** also does with **That** which **Is coming-to-Be** , or otherwise ?

ωσπερ και περι του γιγνεσθαι , η ετερως ;

Ari: I am not able to say .(εχω ουκ λεγειν .)

§154B

Par: But I am indeed able to affirm the following , that if **One Member Is** also **older**

P2-222 αλλ' εγω γε τοσονδε , οτι ει ετερον εστιν και πρεσβυτερον than **Another Member** , **Self** cannot still **become** even **older** , other than by the age difference ετερου , αυτο αν ουκ δυναιτο επι γινεσθαι επι πρεσβυτερον , η τη ηλικια διηνεγκε which **Self First** possessed as soon as **Self came-to-Be** ; nor in turn that by **Being younger** can **It** ως το πρωτον ευθυς γενομενον , ουδ' αυ το ον νεωτερον **become** still younger ; for if **Equals** are added to **un-equals** -whether **Time** is added or *anything* γινεσθαι επι : γαρ ισα προστιθεμενα ανισοις , χρονω τε και αλλω *whatsoever*- **It** will always make *them* differ **Equally** by just as much as *they* differed at **First** . οτωουν , αν αι ποιει διαφερειν ισω οσωπερ διενεγκη το πρωτον .

Ari: How could it be otherwise ? (πως γαρ ου ;)

§154C

Par: Accordingly then , **The Being Cannot** indeed **come-to-Be older** nor **younger**

P2-223 αρα το ον αν ουκ γε γιγνοιτ' πρεσβυτερον ουδε νεωτερον than **The One** , at any time , if indeed **It Is Always Equally** different in age ; whereas (του ενος **BT**) ποτε , επιερ αι ισω διαφερει την ηλικιαν : αλλ' **It Is** and **Has Come-to-Be older** , but then **That** which **Is younger** , does not **come-to-Be** . εστι και γεγονε πρεσβυτερον , δε δ' το νεωτερον , ου γινεται .

Ari: **True** . (αληθη .)

Par: And so , **The One Being** , will not at any time **become older** nor **younger** ,

P2-224 και αρα το εν ον ουτε ποτε γινεται πρεσβυτερον ουτε νεωτερον than **The Others Beings** . (των αλλων οντων .)

Ari: It will not . (γαρ ουν ου .)

Par: Then **See** if **The One Being becomes older** and **younger in this way** .

P2-225 δε ορα ει γινεται πρεσβυτερον και νεωτερον τηδε .

Ari: In what way then ? (πη δη ;)

Par: Insofar as **The One** has come to **Light older** than **The Other Beings** ,

P2-226 η το εν εφανε πρεσβυτερον των αλλων and **The Others** than **The One** .

τε και ταλλα του ενος .

Ari: What follows then ? (τι ουν ;)

§154D

Par: At the **Time** when **The One** has come to **Light older** than **The Others** , **It has-come-to-be**

P2-227 οταν το εν η πρεσβυτερον των αλλων , γεγονεν **in some way** for a **longer Period** of **Time** than **The Others** .

που πλειω χρονον η τα αλλα .

Ari: Yes . (ναι.)

Par: Surely then consider again . If we add an **Equal Time** to a **longer** and **shorter Period**

P2-228 δη σκοπει παλιν : εαν προστιθωμεν τον ισον χρονον πλεονι και ελαττονι of **Time** , then will the **longer differ from** the **shorter by** an **Equal** or **by** a **smaller Part** ?

χρονω , αρα το πλεον διοισει ου ελαττονος τω ισω η σμικροτερω μοριω ;

Ari: By a smaller part . (σμικροτερω .)

Par: Accordingly then , **The One** will not be different in age from **The Others** by *as much as*

P2-229 αρα το εν ουκ εσται διαφερων ηλικια προς ταλλα οτιπερ **This Time** and in **The Future** , as **It Was** at **First (longer)** ; but by receiving an **Equal Time** τουτο και εις το επειτα , ην το πρωτον , αλλα λαμβανον ισον χρονον along with **The Others** , **It** will **Always** differ by a *less* age than **Theirs** than **before** . Or not ? τοις αλλοις , αι διοισει ελαττον τη ηλικια αυτων η προτερον : η ου;

Ari: Yes , this is the case . (ναι .)

§154E

Par: Is it not the case indeed , that **Whatever** differs *less* in age , in relation to anything , **P2-230** ουκουν γε το διαφερων ελαττον ηλικια προς τι than **It** did **before** , **It** will **become younger** than in **the past** , in relation to **Those** to which η προτερον αν γιγνοιτ' νεωτερον η εν τω προσθεν προς εκεινα προς α **It was older before** ? (ην πρεσβυτερον προτερον ;)

Ari: Younger . (νεωτερον .)

Par: But if in turn , **That Is younger** , will not **The Others Be older** than **before** ,

P2-231 δε ει αυ εκεινο νεωτερον , ουκ εκεινα τα αλλα πρεσβυτερα η προτερον in relation to **The One** ? (προς το εν ;)

Ari: Entirely so . (πανυ γε .)

Par: Accordingly then , on the one hand , **That which has-come-to-be younger** ,

P2-232 αρα μεν το γεγονος νεωτερον will **become older** , in relation to **That** which **has-come-to-be before** and by **Being older** ; but on γιγνεται πρεσβυτερον προς το γεγονος προτερον τε και ον πρεσβυτερον , the other hand , **It** never (really) **Is older** , for **It Is Always becoming older** than **That** ; for on the δε ουδεποτε εστι πρεσβυτερον , αλλα αι γιγνεται πρεσβυτερον εκεινου : γαρ μεν

§155A

one hand, **That** advances to a *younger* state, but on the other hand, **The Other** to an *older* state .

εκεινο επιδιδωσιν επι το νεωτερον , δ' το επι το πρεσβυτερον .

But in turn , in the same way , **That** which **Is older** is **becoming younger** than **The younger** .

δ' αυ ωσαυτως το πρεσβυτερον γιγνεται νεωτερον του νεωτερου .

For by **both** of Them tending to that which is opposite , They **become** opposite to Each other ;

γαρ αυτοιν ιοντε εις το εναντιον γιγνεσθον το εναντιον αλληλων ,

on the one hand , **The younger become older** than **The older** , but on the other hand , **The older**

μεν το νεωτερον πρεσβυτερον του πρεσβυτερου , δε το πρεσβυτερον **become younger** than **The younger** ; but they will not **Be** able to **Be** such . For if They

νεωτερον του νεωτερου : δε αν ουκ ειτην γενεσθαι οιω τε . γαρ ει **would-have-become** , then They **would** no longer **be-coming-to-be** , but **would Be** . But now ,

γιγνοιντο , αν ουκ ετι γενοιντο , αλλ' αν ειεν . δε νυν

They are **becoming** both **older** and **younger** than Each other . On the one hand , **The One**

γιγονται μεν πρεσβυτερα και νεωτερα αλληλων : μεν το εν **becomes younger** than **The Others** , because **It** came to **Light Being older** , and **would-have-** γιγνεται νεωτερον των αλλων , οτι εφανη ον πρεσβυτερον και

§155B

come-to-Be before ; whereas on the other hand , **The Others have-come-to-be older** than γεγονος προτερον , δε τα αλλα πρεσβυτερα

The One since **They have-come-to-be later** . According to **The Self Logos** , **The Others** του ενος οτι γεγονε υστερα . κατα τον αυτον λογον ταλλα will also be **related** in the same way **in relation to The One** , inasmuch as **They** also **came-to-** και ισχει ουτω προς το εν , επειδηπερ και ε- **Light older** than **Self** , and **to-have-come-to-be before** .

—φανεη πρεσβυτερα αυτου και γεγονοτα προτερα .

Ari: For It has thus come to **Light** in this way .

γαρ ουν φαινεται ουτως .

Par: Is it not always the case that , on the one hand , insofar as **One Member** does not

P2-233 αι ουκουν μεν η ετερον ουδεν **become older** nor **younger** than **Another** , **by differing from** Each Other by an **Equal Number** , γινεται πρεσβυτερον ουδε νεωτερον ετερου το διαφερειν αλληλων κατα ισω αριθμω , then neither **will The One become older** nor **younger** than **The Others** , nor **The Others** than ουτε αν το εν γιγνοιτ' πρεσβυτερον ουδε νεωτερον των αλλων , ουτε ταλλα **The One** ; but on the other hand , insofar as **Those** that are **Prior** must **Necessarily Always** του ενος : δε η τα προτερα αναγκη αι

§155C

differ by a different part **from Those** that **come-to-be later** , and **The Later from The Prior** .

διαφερειν αλλω μοριω των γενομενα υστερον , και τα υστερα των προτερων , Then , in this way , it is **Necessary** that They must **become older** and **younger** than Each Other ;

δη ταυτη αναγκη γινεσθαι πρεσβυτερα τε και νεωτερα αλληλων both **The Others** than **The One** and **The One** than **The Others** ?

τε τα αλλα του ενος και το εν των αλλων ;

Ari: Entirely so . (πανυ μεν ουν .)

Par: Surely then , according to all these accounts , **The One Self** , both **Is** , and

P2-234 δη κατα παντα ταυτα το εν αυτο τε εστι και **becomes older** and **younger** than **Self** and **The Others** ; and in turn , neither **Is** , nor γινεται πρεσβυτερον και νεωτερον αυτου και των αλλων , και ουτ' εστιν ουτε **becomes** neither **older** nor **younger** than **Self** nor than **The Others** .

γινεται ουτε πρεσβυτερον ουτε νεωτερον αυτου ουτε των αλλων .

Ari: That is perfectly so .(μεν παντελως ουν .)

§155D

Par: But since **The One Participates** of **Time** , and of **becoming older** and **younger** ,

P2-235 δε επειδη το εν μετεχει χρονου και του γινεσθαι πρεσβυτερον τε και νεωτερον , is it not **Necessary** that **It** should also **Participate** of **The Past** , **The Future** and **The Present** , αρ'ουκ αναγκη και μετεχειν του ποτε και του επειτα και του νυν , if indeed **It Participates** of **Time** ? (ειπερ μετεχει χρονου ;)

Ari: It is necessary . (αναγκη .)

Par: Accordingly then , **The One Was** , and **Is** , and **Will be** ; and **was-coming-into-Being**

P2-236 αρα το εν ην και εστι και εσται και εγιγνετο and **Is-coming-into-Being** , and **will-come-into-Being** .

και γινεται και γενησεται .

Ari: What follows then ? (τι μην ;)

Par: And there **Should/Can/Must/Will Be Something** (**Ousia** , 152a) in **relation to That** ,

P2-237 και αν ειη τι εκεινω

that also **Belongs** to **That** ; which **Was** , and **Is** , and **Will be** .

και και εκεινου ην και εστιν και εσται .

Ari: Entirely so . (πανυ γε .)

Par: Surely then , there **Can/Must/Will Be Knowledge** , and **opinion** , and **perception**

P2-238 δη αν ειη επιστημη και δοξα και αισθησις
of **Self** , since we have now dealt with all these aspects concerning **Self** .

αυτου , ειπερ ημεις νυν πραττομεν παντα ταυτα περι αυτου .

Ari: You speak rightly . (λεγεις ορθως .)

Par: Surely then , there **Is** a **Name** and a **Logos in relation to Self** , and so **It** is **Named**

P2-239 δη και εστιν ονομα και λογος αυτω και ονομαζεται

§155E

and accounted for ; and whatsoever happens to such aspects concerning **The Other Beings** ,

και λεγεται : και οσαπερ τυγχανει των τοιουτων περι τα αλλα οντα ,

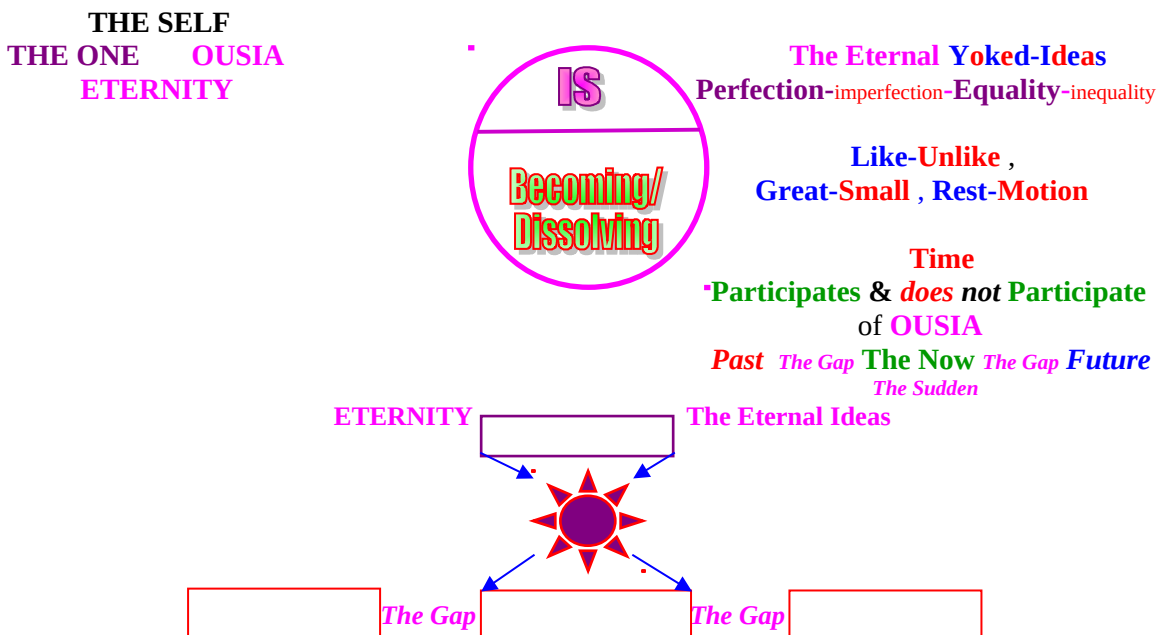
is also the case concerning **The One** .

εστιν και περι το εν .

Ari: Therefore , it has to be entirely in this way .

ουν μεν εχει παντελως ουτως .

The Third Hypothesis



Parmenides: 21 Surely then in the third place , let us still relate , that if **The One Is** such as P3-01 δη το τριτον ετι λεγωμεν . ει το εν εστιν οιον we have described , is it not **Necessary** that **Self** , **Is One** and **Being** and **Many** (143b) διεληλυθαμεν , αρ' ουκ αναγκη αυτο , εν τε ον και πολλα and **Neither One Nor Many** and **Participates** of **Time** , because on the one hand , **It Is One** , και μητε εν μητε πολλα και μετεχον χρονου , οτι μεν εστιν εν , then at that **Time** , **It Participates** of **Ousia** ; but on the other hand , because **It Is Not** , ποτε μετεχειν ουσιας δ' οτι εστι ουκ , then in turn , **It does not** , at that **Time Participate** of **Ousia** ? αυ μη ποτε μετεχειν ουσιας ;

Aristotle: It is necessary . (αναγκη .)

Par: Take notice then , is it possible , that **It will Participate** at the **Time** that **It does not**

P3-02 αρ' ουν , οιον τε εσται μετεχει ποτε οτε μη **Participate** ; or that **It will not Participate** at the **Time** when **It does Participate** ? μετεχειν , η μη μετεχει οτε μετεχειν ;

Ari: It is not possible . (ουχ οιον τε .)

Par: Accordingly then , **It Participates** at one **Time** , and **does not Participate** at another **Time** .

P3-03 αρα μετεχει εν αλλω χρονω και ου μετεχει εν αλλω ;

§156A

For only thus , will it be possible for **It** to **Participate** and **not Participate** of **The Self** .

γαρ μονως ουτω αν μετεχοι τε και ου μετεχοι του αυτου .

Ari: Rightly so . (ορθως .)

Par: Is there not also such a **Time** , when **It Shares** of **That** which **Is** and when **It takes-leave**

P3-04 εστι ουκουν και ουτος χρονος , οτε μεταλαμβανει του ειναι και οτε απαλλαττεται of **Self** ? Or how can it be possible , that **It Will** on the one hand , **Possess The Self** at one αυτου ; η πως οιον τε εσται μεν εχειν το αυτο

Time , but at another **Time** **Not Possess It** , unless if **It** both **Receives-and-loses Self** ?
τοτε δε τοτε μη εχειν εαν μη και λαμβανη και αφιη αυτο ;

Ari: No other way . (ουδαμως .)

Par: Surely then , do you not call **The Receiving/Sharing** of **Ousia coming-to-Be** ?

P3-05 γε δη αρα ου καλεις το μεταλαμβανειν ουσιας γινεσθαι ;

Ari: I do at least . (εγωγε .)

Par: But accordingly then , is not **the loss** of **Ousia** , to **perish/to dissolve** ?

P3-06 δε αρα ουκ το απαλλαττεσθαι ουσιας απολλυσθαι ;

Ari: Entirely so . (και πανυ γε .)

Par: Surely then , **The One** , as it is **Reasonable** , **comes-to-Be** and **dissolves** ,

P3-07 δη το εν , ως εοικε , γινεται τε και απολυται ,

§156B

by **receiving/grasping/taking/seizing** and by **letting-go/discharging/losing Ousia** ,
λαμβανον τε και αφιεν ουσιαν .

Ari: It is necessary . (αναγκη .)

Par: Then by **Being One** and **Many** and by **coming-to-Be** and by **letting-go-of-Being** ,

P3-08 δε ον εν και πολλα και γιγνομενον και απολλυμενον
accordingly on the one hand , when **It comes-to-Be One** , does **It** not **cease** to **Be Many** ,
αρ' μεν οταν γιγνηται εν , το ουχ απολλυται ειναι πολλα ,
but on the other hand , when **It comes-to-Be Many** , does **It** not **cease** to **Be The One** ?
δε οταν πολλα , απολλυται ειναι το εν ;

Ari: Entirely so . (πανυ γε .)

Par: But accordingly then , by **coming-to-Be One** and **Many** ,

P3-09 δε αρ' γιγνομενον εν και πολλα
must **It** not **Necessarily Be** both **Dispersed/Scattered-apart** and **Collected-together** ?
ουκ αναγκη τε διακρινεσθαι και συγκρινεσθαι ;

Ari: Very much so indeed . (πολλη γε .)

Par: And most certainly , when **It comes-to-Be Unlike** and **Like** ,

P3-10 και γε μην οταν γιγνηται ανομοιον και ομοιον ,
It then also **comes-to-Be Assimilated** and **Dissimilated** ?
τε ομοιουσθαι και ανομοιουσθαι ;

Ari: Yes . (ναι .)

Par: And when **It comes-to-Be more** , **less** , and **Equal** ,

P3-11 και οταν μειζον και ελαττον και ισον ,

§156C

then **It** also **Becomes-increased** and **Becomes-decreased** and also **Becomes-Equalized** ?

τε αυξανεσθαι και φθινειν και ισουσθαι ;

Ari: It becomes in this way . (ουτως .)

Par: But when **It Is Standing-Still** , **from-Being-in-the-state-of-motion** ,

P3-12 δε οταν ιστηται κινουμενον
and in turn when **It Is At-Rest** , **It Is** then **changed into That** which **Is In-Motion** , then surely
οταν εστος μεταβαλλη επι το κινεισθαι δη
it is necessary that **Self** must indeed not **Be** in **Any/Some Singular Period in Time** .
δει αυτο γε μηδ' ειναι που ενι εν χρονω .

Ari: How could it indeed ? (πως δη ;)

Par: But that which **was formerly At-Rest** , and **later-on Moves** , and that which

P3-13 προτερον εστος τε υστερον κινεισθαι και
was-Moving before and **later-on Stands-still** ; on the one hand , will not **Be Able** to **experience**
κινουμενον προτερον υστερον εσταναι , μεν εσται ουχ οιον τε πασχειν
these experiences without **Transformation/Mutation/Alteration** .
ταυτα ανευ του μεταβαλλειν .

Ari: How could it ? (πως γαρ ;)

Par: On the other hand , there **Is** indeed **No-Time (The Gap)** , in which **Anything** can

P3-14 δε εστιν γε ουδεις χρονος , εν ω τι
Transform At-That-Same-Time ; that is , neither **when Moving** nor **when Standing-still** .
τε αμα οιον μητε κινεισθαι μητε εσταναι .

Aristotle: There is not . (γαρ ουν ου .)

Parmenides: Certainly then , **Nothing Can Be Transformed** without **That** which **Transforms** .

P3-15 μην αλλ' ουδε μεταβαλλειν ανευ του μεταβαλλει .

Ari: It is not likely that it can . (ουκ εικος .)

Par: Then **at what Time** will **Anything Transform/Change/Mutate/Alter** ? For **Nothing**

P3-16 ουν ποτ' μεταβαλλει ; γαρ ουτε

§156D

Is Transformed while Being At-Rest , nor **while Being In-Motion** , nor **while Being** in **Time** .

μεταβαλλει ον εστος ουτε κινουμενον , ουτε ον εν χρονω .

Ari: It will not . (ου γαρ ουν .)

Par: Take notice then , **Is This** , **That which Is Outside** of the ordinary ,

P3-17 αρ' ουν εστι τουτο το ατοπον
In Which , **It** will **Be** , at the **(No)-Time** when **It Transforms/Changes** ?
εν ω αν ειη τοτ' οτε μεταβαλλει ;

Ari: What kind of state is that then ? (το ποιον δη ;)

Par: **The Sudden** . For **The Sudden Is Likely** to signify something **Like This** , such as

P3-18 το εξαιφνης . γαρ το εξαιφνης εοικε σημαίνει τι τοιονδε , ως
That from which It changes into each of these conditions . For **while It Stands-still** , **It** will
εκεινου εξ μεταβαλλον εις εκατερον . γαρ επι του εσταναι γε
not **Be changed from standing-still** , nor **while in motion** will **It Be** changed **out of the motion** :
ου μεταβαλλει εκ εστωτος , ουδ' επι κινουμενης μεταβαλλει εκ της κινησεως :
but **That Nature which Is Outside** of the ordinary , **The Sudden Her-Self** , is **Something** situated
αλλα φυσις ατοπος η εξαιφνης αυτη τις εγκαθεται

§156E

Between (The Gap) Motion and **The Stationary** , by **Being** in **No-Time** , and certainly **into This**

μεταξυ κινησεως τε και της στασεως , ουσα εν ουδενι χρονω , και δη εις ταυτην και
and also **from This** , **That** which **moves** , **Transforms to That** which **Stands-Still** ,

τε και εκ ταυτης το κινουμενον μεταβαλλει επι το εσταναι
and in turn **That** which is **At-Rest** , **Transforms to That** which is **Moved** .

και το εστος επι το κινεισθαι .

Ari: I dare say . (κινδυνευει .)

Par: And surely , if indeed **The One Stands-still** and **Is Moved** , **It** will **Be Transformed**

P3-19 και δη ειπερ το εν εστηκε τε και κινειται , αν μεταβαλλοι
into **Each** . For only in this way will **It** create both of these conditions . But **when It Is Changing**
εφ' εκατερα : γαρ μονως ουτως αν ποιει αμφοτερα : δ' μεταβαλλον

It will **Be Changed** by **The Sudden Turn-About** ; and **when It Transforms** , **It Will Be** in μεταβαλλει εξαιφνης , και οτε μεταβαλλει , αν ειη εν **No-Time** , for **At That Time** , **It** will **neither** be **Moved** , **nor Stand-still** . ουδενι χρονω , τοτε αν ουδε κινουιτ , ουδ' αν σταιη .
Ari: For it will not .

Par: Take notice then , does **The One** also have to **Be** in this way , **in relation to the other** P3-20 αρ' ουν και εχει ουτω προς τας αλλας **Transformations** ? And when **It Is changed** from **That** which **Is** , into **that** which **dissolves** , μεταβολας , οταν μεταβαλλη εκ του ειναι εις το απολλυσθαι

§157A

or from **that** which **Is not** , to **that** which **comes-to-Be** ; does **It Become at that Time** , η εκ του ειναι μη εις το γινεσθαι , γινεται τοτε **Between (The Gap)** certain states of **moving** and of **standing-still** ? And **At That Time** , **It neither** μεταξυ τινων κινήσεων τε και στασεων , και τοτε ουτε **Exists** , nor **does not Exist** , **nor Becomes nor dissolves** ? εστι ουτε ουκ εστι , ουτε γινεται ουτε απολυτται ;
Ari: It certainly does appear to be likely . γουν εοικε .

Par: And surely according to **The Self/Same Logos (Rep 511B-C)** , **when It Passes from One** P3-21 και δη κατα τον αυτον λογον ιον εξ ενος **into Many** and **from Many into One** , **It is neither One nor Many** , **neither** is **It dispersed** επι πολλα και εκ πολλων εφ' εν εστιν ουτε εν ουτε πολλα , ουτε διακρινεται **nor gathered-together** . And in **Passing from Like to Unlike** , and **from Unlike to Like** , ουτε συγκρινεται . και ιον εξ ομοιου επι ανομοιον και εξ ανομοιου επι ομοιον

§157B

It is neither Like nor Unlike , **nor** is **Assimilated nor Dissimilated** . And while **It Passes from** ουτε ομοιον ουτε ανομοιον , ουτε ομοιουμενον ουτε ανομοιουμενον : και ιον εκ **Small into Big** , and **into Equal** and **into Its** contraries , **It** will **neither** be **Small nor Big** , σμικρου επι μεγα και επι ισον και εις τα εναντια αν ουτε ειη σμικρον ουτε μεγα **nor Equal** , **nor increasing** , **nor decreasing** , **nor Equalized** . ουτε ισον ουτε αυξανομενον ουτε φθινον ουτε ισουμενον .

Ari: It does not appear that it can .

ουκ εοικε .

Par: Certainly then , if **The One Is** , **It** will **undergo** all **these experiences** .

P3-22 δη ει το εν εστιν αν πασχοι παντ' ταυτα τα παθηματα .

Ari: How could it not ? (πως δ' ου ;)

The Fourth Hypothesis



(passively)

Parmenides:22 Then must we not consider what **The Others** will properly **undergo** if **One Is** ?

P4-01 δε αρα ου σκεπτεον Τι τοις αλλοις αν προσηκοι πασχειν ει εν εστιν ;

Aristotle: We must so consider . (σκεπτεον .)

Par: Then let us say, if **One Is** , what **Those Other** than **The One Must undergo** ?

P4-02 δη λεγωμεν , ει εν εστι , τι ταλλα του ενος χρη πεπονθεναι ;

Ari: Let us do so . (λεγωμεν.)

Par: Is it not the case then , if indeed **The Others Are Otherwise/Different** than **The One** ,

P4-03 ουκουν επειπερ ταλλα εστιν αλλα του ενος ,

then **They Are not The One** ; for then **They** would **not Be Different** than **The One** ?

εστι ουτε το εν : γαρ αν ου ην αλλα του ενος .

Ari: Rightly so .(ορθως .)

§157C

Par: Yet certainly , **The Others Are not entirely deprived/sterile** of **The One** ,

P4-04 μην γε ταλλα ουδε πανταπασι στερεται του ενος ,

but **Participate** of **It** , in a **Certain (Definite) Way** .

αλλα μετεχει πη .

Ari: In a certain way then ? (πη δη ;)

Par: Since **The Others Are Different** than **The One in some (indefinite) way**

P4-05 οτι τα αλλα εστιν αλλα του ενος που

by **having Parts** , for if **They had no Parts** , **They** would **Be Entirely One** .

εχοντα μορια : γαρ ει εχοι μη μορια , αν ειη παντελως εν .

Ari: Rightly so . (ορθως .)

Par: But we said that since **They have Parts** , **They** will **Belong** to **That** which **Is Whole**.

P4-06 δε φαμεν γε , η μορια αν εστιν τουτου ο ολον .

Ari: We have so affirmed . (γαρ φαμεν.)

Par: But certainly , it is indeed **Necessary** that **The Whole** will **Be One** composed of **Many** ,

P4-07 αλλα μην ειναι γε αναγκη το ολον εσται εν εκ πολλων ,

and of which **Whole** , **The Many Whole-Parts Are Parts** . For **Each One** of **Those Parts**

ου τα μορια μορια . γαρ εκαστον των μοριων

must **not be** a **piece/fragment** of **many** , but a **Whole-Part** of **The Whole** .

χρη ου ειναι πολλων , αλλα μοριον ολου .

Ari: How is this so ? (πως τουτο ;)

§157D

Par: If **anything** would **be** a **piece of many** , among which **it** would **exist** , surely then **somehow** **P4-08** ει τι ειη μοριον πολλων , εν οις ειη , δη που **Self** would also **be** a **piece of it-self** , and of **each one of the others**, which is surely **impossible** , αυτο τε εσται μοριον εαυτου , και εκαστου ενος των αλλων , ο εστιν δη αδυνατον , if indeed **It is** also a **piece of all** . For by **not being** a **piece of one of these** , **It will be** a **piece of** ειπερ και παντων . γαρ μη ον μοριον ενος τουτου , εσται μοριον **the others** , except of **this** , and thus it will not **be** a **piece of each one** . Then by **not being** a **piece** των αλλων , πλην τουτου και ουτως ουκ εσται μοριον εκαστου ενος , δε μη ον μοριον of **each** , **It** will not in any way **be piece of the many** . But **anything** that does **not-exist-in-one** , εκαστου εσται ουδενος των πολλων . δε τι ον μηδενος αδυνατον cannot exist in **all** of those of **which it belongs** to **none** , **neither as a piece** or **anything else at all** . ειναι παντων τουτων , ων εστι ουδενος , ουδεν και μοριον και αλλο οτιουν . **Ari:** Surely then it has indeed come to Light . (δη γε φαινεται .)

§157E

Par: Accordingly then , **The Part Is not A Part of The Many** nor of **all** ; **P4-09** αρα το μοριον ουκ μοριον των πολλων ουδε παντων , but of **One Undefined Idea** , and of **Some Unity** , which **we call Whole** , which **has-come-to-Be** αλλα μιας τινος ιδεας και τινος ενος , ο καλουμεν ολον , γεγονος **One Perfect Idea** composed from **All** ; **of That which The Part** will **Be** a **Part** . εν τελειον εξ απαντων , τουτου το μοριον αν ειη μοριον . **Ari:** Entirely so . (πανταπασι μεν ουν .) **Par:** Accordingly then , if **The Others have Parts** , then they will also **Participate** **P4-10** αρα ει ταλλα εχει μορια , καν μετεχοι of **The Whole** and also of **One/Unity/Oneness** . του ολου τε και ενος . **Ari:** Very much so . (πανυ γε .) **Par:** Accordingly then , **Those** that **Are Other** than **The One** , **Must Be One Perfect** **P4-11** αρα ταλλα του ενος αναγκη ειναι εν τελειον **Whole** which **has Parts** . (ολον εχον μορια .) **Ari:** They must be . (αναγκη .) **Par:** And most certainly , **The Self/Same Logos** , also applies to each **Part** . For **P4-12** και γε μην ο αυτος λογος και περι του εκαστου μοριου . γαρ **The Part Must Participate** of **The One** . For if each of **These Parts Is** a **Part** , then “**each**” τουτου αναγκη μετεχειν του ενος . γαρ ει εκαστον αυτων εστι μοριον , το εκαστον

§158A

without a doubt , indeed signifies to **Be “One”** ; by first **Being Distinct** from **the others** , δηπου γε σημαινει ειναι εν , μεν αφωρισμενον των αλλων then by **Being “According to Self”** , if indeed **It** will **Be** that which **Is** called , “**Each Part**” . δε ον καθ’αυτο , ειπερ εσται εκαστον . **Ari:** Rightly so . (ορθως .) **Par:** But **It** will indeed **Participate** of **The One** , since this **Is** clear by **Being Different** **P4-13** δε αν γε μετεχοι του ενος οτι δηλον ον αλλο than **One** ; for otherwise **It** would **not Participate** , but **It would Be One Self** ; but now η εν : γαρ ου μετειχεν , αλλ’ αν ην εν αυτο : δε νυν

on the one hand , it **Is Impossible** that **some Part** to **Be One** , except by **The One Self** .

μεν αδυνατον που ειναι ενι πλην τω ενι αυτω .

Ari: Impossible . (αδυνατον .)

Par: But on the other hand , it is quite **Necessary** that both **The Whole** and **The Part Participate**

P4-14 δε γε αναγκη τε τω ολω και τω μοριω μετεχειν
of **The One** ; for on the one hand , **The Whole** of which **The Parts Are Parts** , will **Be One** , but
του ενος : γαρ μεν το ολον ου τα μορια μορια εσται εν : δ'
then in turn , **Each Singular Part** of **The Whole** , **Is That** which will **Be** a **Part** of **The Whole** .

αυ εκαστον εν μοριον του ολου , ο αν η μοριον το ολου .

Ari: It is so . (ουτως .)

§158B

Par: Is it not the case then , that **The Beings** which **Participate** of **The One** ,

P4-15 ουκουν τα οντα μεθεξει του ενος

Participate of **Self** , by **Being Other** (as in 148b) ?

μετεχοντα αυτου ετερα ;

Ari: How could they not ? (πως δ' ου ;)

Par: But **Those** that **Are Other** than **The One** will **Be Many in some indefinite way** .

P4-16 δ' τα ετερα του ενος αν ειη πολλα που .

For if **Those** that **Are Other** than **The One Were neither One nor More** than **One** , then **They**

γαρ ει ταλλα του ενος ειη μητε εν μητε πλειω ενος ,

would be nothing . (αν ειη ουδεν .)

Ari: They would be nothing then . (ου γαρ ουν .)

Par: Since **The Beings** that **Participate** both of a **Part** of **One** , and

P4-17 Επει τα μετεχοντα τε του μοριου ενος και

The Beings that **Participate** of **The One Whole** , **Are** indeed **More** than **One** , then **Must** not

τα του ενος ολου εστι γε πλειω ενος , δε αναγκη ουκ

These Beings which **Participate** of **The One** already **Be Unlimited Multitude** ?

εκεινα τα μεταλαμβανοντα του ενος ηδη ειναι απειρα πληθει ;

Ari: How ? (πως ;)

Par: Let us **See** in the following way . At the **Time** when **They Partake** of **Something other**

P4-18 ιδωμεν ωδε . τοτε οτε οντα μεταλαμβανει τι αλλο

than **The One** , do **They Participate** of **Not-One** , and do not **Participate** of **Self** ?

του ενος μετεχοντα ουχ εν , ουδε μεταλαμβανει αυτου ;

Ari: Clearly so . (δηλα δη .)

§158C

Par: Is it not the case then , that **They** are **Multitudes** , in which **The One Is Not** ?

P4-19 ουκουν οντα πληθη εν οις το εν ενι ουκ ;

Ari: Multitudes , certainly . (πληθη μεντοι.) (ενειμι)

Par: What then ? If we would be willing to take away through our **Understanding** ,

P4-20 το ουν ; ει εσμεν εθελοιμεν αφελειν(αφαιρεω) τη διανοια

the least possible **Quantity** from **These** , then is it not **Necessary** that **This Very Quantity**

ολιγιστον ως οιοι τε των τοιουτων ουκ αναγκη οτι το εκεινο

which is taken away , **Must Be** a **Multitude** and also **Not-One** ,

αφαιρεθεν ειναι πληθος και ουχ εν ,

if indeed , **It** does **Not Participate** of **The One** ?

ειπερ μη μετεχοι του ενος ;

Ari: It is necessary . (αναγκη .)

Par: By **Always** Considering **That Other** (**Ousia**) **Nature** of **The Ideas/Kinds/Genera**

P4-21] αει σκοπουντες την ετεραν φυσιν του ειδους
in this way , as **Subsisting Her Self** by **Her Self** , will not then , such a **Quantity** of **Her Self** ,
ουτως αυτην καθ' αυτην , αν ουκουν οσον αυτης
which we may behold , **Will Always Be** , **Unlimited Multitude** ?

ορωμεν αει εσται απειρον πληθει ;

Ari: Entirely so indeed . (πανταπασι μεν ουν .)

§158D

Par: And most certainly , whenever **Each Part becomes One** , **Each Part Will Already**

P4-22] και γε μην επειδαν εκαστον μοριον γενηται εν , μοριον ηδη
Possess Limit , **in relation to Each Other** , and **in relation to The Whole** , and
εχει περας προς αλληλα και προς το ολον , και
The Whole in relation to The Parts .

το ολον προς τα μορια .

Ari: Exactly so then . (κομιδη μεν ουν .)

Par: Surely then , on the one hand , it then results for **Those Other** than **The One** , as it **Is**

P4-23] δη μεν ξυμβαινει τοις αλλοις του ενος , ως
Reasonable , both **from Their Sharing-a-Commonness with Each Other** and **from The One** ,
εοικεν , εξ κοινωνησαντων εαυτων και εκ του ενος ,
that **Something Other Will Come-to-Be** within **Them-Selves** ; which certainly **Provides Them**
τι ετερον γινεσθαι εν εαυτοις , ο δη παρεσχε
The Limit in relation to Each Other ; but on the other hand , by **The Nature** of **Them-Selves** ,
περας προς αλληλα : δ' η φυσις εαυτων .
according to **Them-Selves (Other/Many)** , **The Unlimited Comes-to-Be** .
καθ' εαυτα απειραν .

Ari: So it has come to **Light** . (φαινεται .)

Par: Surely then in this way , **Those Other** than **The One** , according to both

P4-24] δη ουτω τα αλλα του ενος κατα και
Wholes and **Parts** , are **Unlimited** and also **Participate** of **Limit** .

ολα και μοιρα εστι απειρα τε και μετεχει περατος .

Ari: Entirely so . (πανυ γε .)

§158E

Par: Is it not the case then , that **They** are **Like** and **Unlike** , to **Each Other** and to **Themselves** ?

P4-25] Ουκουν και ομοια τε και ανομοια τε αλληλοις και εαυτοις ;

Ari: in what way then ? (πη δη ;)

Par: Since on the one hand , according to **Their Own Nature** , **All** of **Them** will be ,

P4-26] η μεν κατα εαυτων την φυσιν παντα αν ειη
in some way Unlimited ; and in **This Way** , **They are (passively) affected** by **The Same** .
που απειρα ταυτη εστι πεπονθοτα ταυτον .

Ari: Entirely so . (πανυ γε .)

Par: And certainly , insofar as **They All** indeed **Participate** of **Limit** ,

P4-27] και μην η απαντα γε μετεχει περατος ,
and by **Experiencing in This Way** , **They** will **All** be **The Same** .
και πεπονθοτα ταυτη αν ειη ταυτον .

Ari: How could they not ; (πως δ' ου .)

Par: But on the other hand , inasmuch as **They have been so affected** so as to be

P4-28 δε η πεπονθεν γε ειναι
both **Limited** and **Unlimited** , they are **affected** by **experiences** that are **opposite** to one another .
τε πεπερασμενα και απειρα , πεπονθεν παθη εναντια αλληλοις .
Ari: Yes . (ναι.)

§159A

Par: But **opposites** are indeed as most **Unlike** as it is possible .

P4-29 δ' τα εναντια γε ως ανομοιοτατα οιον τε .

Ari: Of course , what then ? (τι μην ;)

Par: Thus on the one hand , **each** of **these experiences** , will be both **Like them-selves**

P4-30 αρα μεν εκατερον το παθος αν ειη τε ομοια αυτοις
and **Like each other** ; but on the other hand , according to both **affections** ,
και αλληλοις , δ' κατα αμφοτερα
they are in both ways , **most opposite** and **most Unlike** .
αυτα αμφοτερος εναντιωτατα τε και ανομοιοτατα .

Ari: I dare say so . (κινδυνευει .)

Par: Surely then , in this way , **The Other Selves** will be both

P4-31 δη ουτω τα αλλα αυτα αν ειη τε
Like and **Unlike Them-selves** and **Each-other** .

ομοια τε και ανομοια αυτοις και αλληλοις .

Ari: It is so . (ουτως .)

Par: Surely then , **They** will be both **The Same** and **Other** from **Each Other** , and

P4-32 δη και ταυτα και ετερα αλληλων , και
will be **In-Motion** and **Standing-still** , and it will not in any way be difficult for us to discover
κινουμενα και εστωτα , και ουκετι χαλεπως ευρησομεν

§159B

that all kinds of contrary **experiences** are **undergone** by **Those** that are **Other** than **The One** ,
παντα εναντια τα παθη πεπονθοτα ταλλα του ενος ,
seeing that **They appear to have been so affected** .

επειπερ ταυτα εφανη πεπονθοτα .

Ari: You speak rightly . (λεγεις ορθως .)

The Fifth Hypothesis

Parallel / Non-Relational

Parmenides: 23 Is it not so then , that if on the one hand , we presently let these matters **Be**
[P5-01] Ουκουν ει μεν ηδη εωμεν ταυτα
as **Openly Clear** , so then in turn , we can consider , if **One Is** , whether **Those Other** than
ως φανερα , δε αρα παλιν επισκοποιμεν , ει εν εστιν , τα αλλα
The One , *do not Have* to **Be** in **This Way** , or if **they Have** to *be solely in the following way* ?
του ενος ουχ εχει ουτως η μονον ουτω ;

Aristotle: Entirely so . (πανυ μεν ουν .)

Par: Surely then , let us state from the beginning , if **One Is** ,

[P5-02] δη λεγωμεν εξ αρχης , ει εν εστι ,
what **those other** than **The One** must *undergo/experience/suffer* .

τι τα αλλα του ενος χρη πεπονθεναι .

Ari: Let us do so . (λεγωμεν γαρ .)

Par: Take notice then , on the one hand , is not **The One Separate/Apart/Distinct**

[P5-03] αρ' ουν μεν ειναι ου το εν χωρις
from **the others** , and on the other hand , **the others Separate/Distinct/Parallel** to **The One** ?
των αλλων δε ταλλα χωρις του ενος ;

Ari: Why do you ask ? (τι δη ;)

Par: Because nothing *exists* in **some** other way besides **these** ways . One which exists

[P5-04] οτι ουκ εστι που ετερον παρα ταυτα , μεν ο εστι

§159C

by **being other** than **The One** , then the other ; which exists by **being other** than **the others** .
αλλο του ενος , δε αλλο των αλλων .

For that is all that can be specified , when we say , **The One** and **the others** .
γαρ παντα ειρηται οταν ρηθη το εν τε και ταλλα .

Ari: All indeed . (παντα γαρ .)

Par: Accordingly then , there is **no other way** besides these , in which both **The One**

[P5-05] αρα εστιν ουκ ετερον ετ' τουτων , εν ω τε το εν
and **the others** can subsist in **The Self (Parallel) Existence** . (Odyssey 602 on **Heracles**)
και ταλλα αν ειη τω αυτω .

Ari: For there is none . (γαρ ου .) (Since **They are Parallel**)

Par: Accordingly then , **The One** and **the others** , never *subsist* in **The Same** .

[P5-06] αρα το εν και ταλλα ουδεποτε εν ταυτω .

Ari: It does not appear that they do . (ουκ εοικεν .)

Par: [P5-07] Are They **Separate** then ? (αρα χωρις ;)

Ari: Yes , they are separate . (ναι .)

Par: We most certainly affirmed that **That** which Is **Truly One** , has no **Parts** (137C) .

[P5-08] γε μην φαμεν ως το αληθως εν εχειν ουδε μορια .

Ari: How could it ? (πως γαρ ;)

Par: Accordingly then , neither will **The Whole One** be in **the others** ,
[P5-09] αρα ουτ' αν το ολον εν ειη εν τοις αλλοις ,
nor **The Parts** of **Self** , if **It** is both **Separate** from **the others** , and also , if **It** has no **Parts** .
ουτε μορια αυτου , ει εστι τε χωρις των αλλων και εχει μη μορια .
Ari: How could it not be so ? (πως γαρ ;)

§159D

Par: Accordingly then , **in no way** will **the others Participate** of **The One** , since **they**

[P5-10] αρα ουδενι τροπω αν ταλλα μετεχοι του ενος ,
neither **Participate** according to a certain **Part** of **Self** , nor according to **The Whole** .
μητε μετεχοντα κατα τι μοριον αυτου μητε κατα ολον .

Ari: It does not appear to be likely .

ουκ εοικεν .

Par: Accordingly then , **in no way** are **the others One** , nor **have/maintain** any **One** in **themselves** .

[P5-11] αρα ουδαμη εστιν ταλλα εν , ουδ' εχει ουδεν εν εν εαυτοις .

Ari: For they have not then .

γαρ ου ουν .

Par: Accordingly then , neither are **the others Many** . For if **they** were **Many** , then **Each Self**

[P5-12] αρα ουδ' εστι ταλλα πολλα . γαρ ει ην πολλα εκαστον αυτων
would be **One** by being a **Part** of **The Whole** ; but now , **those other** than **The One** are neither
αν ην εν μοριον του ολου : δε νυν ταλλα του ενος εστι ουτε
One nor **Many** , nor a **Whole** , nor **Parts** , since **they in no way Participate** of **Self** .

εν ουτε πολλα ουτε ολον ουτε μορια , επειδη ουδαμη μετεχει αυτου .

Ari: Rightly so .

ορθως .

§159E

Par: Accordingly then , **the others** are neither **Two** nor **Three** , nor are **These Numbers**

[P5-13] αρα τα αλλα ουδ' δυο ουδε τρια ουτε εστι αυτα
contained in **them** , since **they** are entirely deprived of **The One** .
ενεστιν εν αυτοις , ειπερ πανταχη στερεται του ενος .

Ari: So it is .

ουτως .

Par: Accordingly then , **the others** are neither **Like** nor **Unlike** ,

[P5-14] αρα τα αλλα εστι Ουδε ομοια και ανομοια
nor **The Same/Selves** with **The One** , nor are **Likeness** and **Unlikeness** inherent in **them** selves .
ουτε αυτα τω ενι , ουτε ομοιοτης και ανομοιοτης ενεστιν εν αυτοις .
For if selves **were Like** and **Unlike** , or **Contained Likeness** and **Unlikeness** in **themselves** , then
γαρ ει αυτα ειη ομοια και ανομοια η εχοι ομοιοτητα και ανομοιοτητα εν εαυτοις ,
those other than **The One** would **somehow Contain in themselves** , **Two Opposite Ideas** .

τα αλλα του ενος αν που εχοι εν εαυτοις δυο εναντια ειδη .

Ari: So it has come to **Light** .

φαινεται .

Par: But it is indeed impossible for anything to **Participate** of **Two Opposite Ideas** ,

[P5-15] δε ην γε αδυνατον τινoin μετεχειν δυoin
which do **not in any way Participate** of **The One** .

ω μηδ' μετεχοι ενος .

Ari: Impossible . (αδυνατον .)

§160A

Par: Accordingly then , **the others** are neither **Like** nor **Unlike** , nor **Both** .

P5-16 αρα ταλλα εστιν ουτ' ομοια ουτ' ανομοια ουτ' αμφοτερα .
For on the one hand , if **they were Like** or **Unlike** , then **They would Participate**

γαρ μεν αν οντα ομοια η ανομοια αν μετεχοι
of **One Different Idea** ; but on the other hand , if **they were Both Like** and **Unlike** , then
ενος ετερου ειδους , δε οντα αμφοτερα
They would Participate of **Two Opposite Ideas** ; but this has been shown to be impossible .
τοιν δυοιν εναντιοιν : δε ταυτα εφανη αδυνατον .

Ari: This is true . (αληθη .)

Par: Accordingly then , **they** are neither **themselves** nor **others** ,

P5-17 αρα τα Ουδ' αυτα ουδ' ετερα ,
nor **In-motion** nor **Standing-still** , nor **generated** nor **dissolved** , nor are **greater** nor **less** ,
ουδε κινουμενα ουδε εστωτα , ουδε γιγνεμενα ουδε απολλυμενα , ουδε μειζω ουδε ελαττω
nor **Equal** ; nor do **they undergo** anything else of this kind . For if **they** could **sustain undergoing**
ουδε ισα : ουδε πεπονθε ουδεν αλλο των τοιουτων . γαρ ει τα αλλα υπομενει πεπονθεναι
any such **experience** , then **They** would also **Participate** of **One** and **Two** and **Three** ,
τι τοιουτον , και μεθεξει ενος και δυοιν και τριων

§160B

and of **Even** and of **Odd** ; all of which , have indeed been shown to be impossible for **themselves**

και περιττου και αρτιου , παντη ω γε εφανη αδυνατον αυτοις
to **Participate** , by being entirely **deprived** of **The One** .
μετεχειν παντως στερομενοις του ενος .

Ari: All this is most true . (αληθεστατα .)

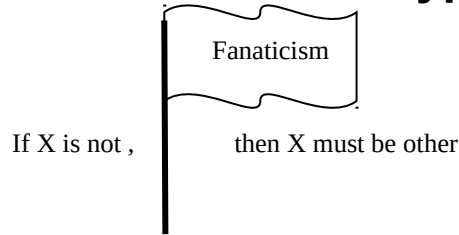
Par: Surely then in this way , if **One Is** , then **The One Is All** , and also , **nothing at all** ;

P5-18 δη ουτω ει εν εστιν , το εν εστι παντα τε και εστι ουδε εν
and so also **in relation to It-Self** and in the (non) **relation** to **the other** selves .
και ωσαυτως προς εαυτο και προς τα αλλα .

Ari: This is entirely so .

παντελως μεν ουν .

The Sixth Hypothesis



Parmenides: 24 Very well . Surely then , after this , should we not consider ,

P6-01 Εἰεν : δη δε μετα τουτο αρ' ου σκεπτεον ,
what must be the result , if **The One** is **not** ?

τι χρη συμβαινειν ει το εν εστι μη ;

(The Word Hypothesis
has **The Feminine** Form)

Aristotle: We must so consider . (σκεπτεον .)

Par: What then , will be the hypothesis herself , if **One** is **not** ?

P6-02 τις ουν αν ειη η υποθεσις αυτη , ει εν εστιν μη ;

Will it then **differ in any way** from the following hypothesis : If **Not-One** is **not** ?

αρα διαφερει τι τησδε , ει μη εν εστιν μη ;

[[Pierre: Consider **151E8** :

“On the one hand , **To Be** , is in some way **Present** with **It** , if indeed **It Is One** . But what else is **To Be** , than **The Participation** of **Ousia** with **The Present** , **The Past** and **The Future** ?”

Ari: It will indeed differ . (μεντοι διαφερει .)

§160C

Par: Will it **merely differ** , or is the expression , if **Not-One Is not** ,

P6-03 μονον διαφερει , η εστιν ειπειν ει μη εν εστι μη

Entirely Opposite to the hypothesis , if **One Is not** ?

παν τουναντιον του ει εν εστιν μη ;

Ari: Entirely opposite . (παν τουναντιον .)

Par: But what if anyone were to say , ‘if **Greatness Is not** ’ or ‘**Smallness Is not** ’ ,

P6-04 δ’ τι ει τις λεγοι , ει μεγεθος εστιν μη η σμικροτης εστιν μη
or **anything else of this kind** , then they should make it clear in each of these cases ,

η τι αλλο των τοιουτων , αρα αν δηλοι εφ’ εκαστου
that they speak of **The Non-Being** , as **something Other** ? (The Principle

οτι λεγοι το μη ον τι ετερον ; of The 6th .PG)

Ari: Entirely so . (πανυ γε .)

Par: Is it not the case then , that now they also make it clear what they mean when they

P6-05 ουκουν νυν και δηλοι λεγει οταν

say , if **One Is not** , that **The Non-Being Is Other** from **The Others** ,

ειπη ει εν εστι μη , οτι το μη ον ετερον των αλλων

and so we will **know** , **That which** they mean ?

και ισμεν ο λεγει ;

Ari: We will know . (ισμεν [ειδομαι].)

Par: On the one hand , when they say **One** , first of all , do they speak of **something**

P6-06 μεν οταν ειπη εν , πρωτον αρα λεγει τι

that **Is Knowable** , and secondly , of **something Other** from **The Others** , whether they add γνωστον , επειτα ετερον των αλλων , ειτε προσθεις **existence** to **Self** or **non-existence** ; for what they call **non-existence**, will **be** no less το ειναι αυτω ειτε το μη ειναι : γαρ τι το λεγομενον μη ειναι , ουδεν ηττον

§160D

recognized/known , and that **non-existence** is **Different** from **The Others** ; or is it not so ?

γινωσκεται , και οτι διαφορον των αλλων . η ου ;

Ari: It is necessarily so . (αναγκη .)

Par: Accordingly then , we must affirm from the beginning , what **Must Be** , if **One Is not** ,

Π6-07 αρα λεκτεον εξ αρχης τι χρη ειναι , ει εν εστι μη , in the following way . Thus on the one hand , as it is **Reasonable** , **This Must Belong** to **Self** ;

ωδε . ουν μεν , ως εοικεν , τουτο δει υπαρχειν αυτω , first of all , there **Must Be Knowledge** of **Self** , or else , nothing which is said

πρωτον ειναι επιστημην αυτου , η μηδε τι ο λεγεται

Will Be Recognized/Known , when anyone says , if **One Is not** .

γινωσκεσθαι , οταν τις ειπη ει εν εστιν μη .

Ari: True . (αληθη .)

Par: Is this not also the case then , that **The Others Must Be Other** from **Self** ,

Π6-08 ουκουν και τα αλλα ειναι ετερα αυτου ,

or else **That** would not **Be** said to **Be Other** from **The Others** ?

η εκεινο μηδε λεγεσθαι ετερον των αλλων ;

Ari: Entirely so . (πανυ γε .)

Par: Accordingly then , **Difference-in-Kind** , besides **The Knowledge** , **Is Present** in **Self** .

Π6-09 αρα ετεροιοτης προς τη επιστημη εστιν αυτω .

so that when it is said that **The One Is Other** than **The Others** , they will not speak of

γαρ οταν λεγη το εν ετερον των αλλων , ου λεγει

§160E

the **Difference-in-Kind** of **The Others** , but of **The Difference** of **That** .

την ετεροιοτητα των αλλων , αλλα την εκεινου .

Ari: So it has come to **Light** . (φαινεται .)

Par: And certainly , **The Being** that **Is Not-One** , **Must Participate of That** and **of a Certain**

Π6-10 και γε μην το ον μη εν μετεχει του εκεινου και τινος

One and **of This** and **in relation to This** and **of These** and **All such as These** . For then ,

του και τουτου και τουτω και τουτων και παντων των τοιουτων . γαρ

neither could **The One Be** spoken of , nor of **Those Other** than **The One** , nor would

ου αν το εν ελεγετο ουδ' του ετερα του ενος , ουδ' αν

anything **of That Be Present with That** , nor could anything **Be** said about **Self** ,

τι εκεινου ην εκεινω , ουδ' αν τι ελεγετο αυτω ,

if **It** neither **Participated of Some** nor **of Those Others** .

ει μητε μετην του τινος μητε των τουτων αλλων .

Ari: Rightly said . (ορθως .)

§161A

Par: Surely then on the one hand , it **Is not Possible** for **to be** , to **be Present** with **The One** ,

Π6-11 δη μεν τε ουχ οιον ειναι τω ενι ,

if indeed **It does not exist** ; but on the other hand , nothing prevents **it** to **Participate** of **many** ,
 ειπερ γε μη εστι , δε ουδεν κωλυει μετεχειν πολλων ,
 But **it Must** even do so , if indeed **The One Is not** , and **Is not something else** than **that** .
 αλλα αναγκη και , ειπερ γε το εν εστιν μη και μη αλλο εκεινο .
 Certainly then , if **neither The One nor that exists** , then **nothing** will **exist** . But if **The**
 μεντοι ει μητε το εν μητ' εκεινο μη εσται , αλλα ο
Logos is about **something else** , then there is nothing that **can** be spoken of .
λογος περι του αλλου , ουδεν ουδε δει φθεγγεσθαι :
 But if **non-existence underlies That One** and **Is not something else** , then it **Is** also **Necessary**
 ει μη ειναι υποκειται εκεινο εν και μη το αλλο , και αναγκη
 for **Self** to also have a **Share** of **that non-existence** and of **many others** .
 αυτω μετειναι του εκεινο και πολλων αλλων .
Ari: Entirely so .
 πανυ γε .

Par: Accordingly then , **Unlikeness Is** also **Present** with **Self in relation to the others** .
 Π6-12] αρα αναομοιοτης εστιν Και αυτω προς τα αλλα .
 For **the others** , by **being other** than **The One** , will also **be** of a **different kind/genus** .
 γαρ τα αλλα οντα ετερα του ενος αν και ειη ετεροια .

Ari: Yes . (ναι .)

Par: But are not **those of another kind , various** ?

Π6-13] δ' ουκ τα ετεροια αλλοια ;

Ari: How then could they not be ?

πως δ' ου ;

Par: But are not **the various , Unlike** ?

Π6-14] δ' ουκ τα αλλοια ανομοια ;

Ari: They are indeed unlike . (μεν ουν ανομοια .)

§161B

Par: Is it not the case then , that if indeed **they** are **unlike The One** ,

Π6-15] ουκουν ειπερ εστι ανομοια τω ενι ,
 it is evident that **they** will indeed **be unlike That** which **Is Unlike** .

δηλον οτι τα αν γε ειη ανομοια ανομοιω .

Ari: It is evident . (δηλον .)

Par: Certainly then , **Unlikeness** will also **Be** in **The One** ,

Π6-16] δη ανομοιοτης αν και ειη τω ενι ,
 according to which , **The Others** will **Be Unlike in relation to Self** .
 ην τα αλλα εστιν ανομοια προς αυτω .

Ari: So it is Reasonable . (εοικεν .)

Par: But certainly , if **It** is **Unlike The Others** ,

Π6-17] δε δη ει αυτω εστιν ανομοιοτης των αλλων ,
 then must not **Self Be The Likeness** of **It-Self** ?

αρ' αναγκη ουκ αυτω ειναι ομοιοτητα εαυτου ;

Ari: How ? (πως ;)

Par: If **Unity** were **Unlike The One** , then **The Logos** , would somehow

Π6-18] ει ενος εστι ανομοιοτης τω ενι , ο λογος αν που
not Be Possible about **The One** , nor about **That** which is **Like It** ; nor would there **Be**
 ουκ οιου περι του ενος του τοιουτου , ουδ' αν ειη

the hypothesis about **One** , but about **something other** than **One** .
η υποθεσις περι ενος , αλλα περι αλλου η ενος .
Ari: Entirely so . (πανυ γε .)

§161C

Par: But that must not indeed be the case .

P6-19 δε δει ου γε .

Ari: Without a doubt . (ου δητα .)

Par: Accordingly then , **The Likeness** to **The One** to **It-Self Must Be** of **Self** .

P6-20 αρ' ομοιοτητα τω ενι εαυτω δει ειναι αυτου .

Ari: It must . (δει .)

Par: And most certainly in turn , **The One Is not Equal** to **Others** . For if **It Were Equal** ,

P6-21 Και γε μην αυ ουδ' εστι ισον τοις αλλοις . γαρ ει ειησον ,
then **It** would already **Be** and **It** would also **Be Like Them-Selves** , according to **Equality** ;

αν ηδη ειη τε αν και ειη ομοιον αυτοις κατα την ισοτητα ;

but both of these conditions **Are Impossible** , if indeed **One Is not** .

δ' αμφοτερα ταυτα αδυνατα , ειπερ εν εστιν μη .

Ari: Impossible . (αδυνατα .)

Par: Then since , **The One Is not Equal** to **the others** , then must it not **Be Necessary**

P6-22 επειδη εστι ουκ ισον τοις αλλοις , δε αρα ουκ αναγκη
that **the others Must** also **not Be Equal** to **That (One)** ?

ταλλα και μη ειναι ισα εκεινω ;

Ari: It is necessary . (αναγκη .)

Par: But are not **those that Are not-Equal** , **unequal** ?

P6-23 δε ουκ τα μη ισα ανισα ;

Ari: Yes . (ναι .)

Par: But are not **those that are unequal** , **unequal** to **That** which **Is Unequal** ?

P6-24 δε ου τα ανισα ανισα τω ανισω ;

Ari: How could they not be ? (πως ου δ' ;)

Par: And surely then , **The One** will **Participate** of **Inequality** ,

P6-25 και δη το εν μετεχει ανισοτητος ,
because of which , **the others are unequal** to **Self** .

προς ην ταλλα εστιν ανισα αυτω ;

Ari: It will so participate . (μετεχει .)

§161D

Par: But certainly , **Bigness** and **Smallness** do indeed **belong** to **Inequality** .

P6-26 αλλα μεντοι μεγαθος τε και σμικροτης γ' εστι ανισοτητος .

Ari: They do indeed . (γαρ εστι .)

Par: Accordingly then , **Bigness** and **Smallness** and such as these , **belong** to **The One** ?

P6-27 αρα τε μεγαθος και σμικροτης και τω τοιουτω εστιν ενι ;

Ari: It appears likely . (κινδυνευει .)

Par: Certainly then , **Bigness** and **Smallness** always **stand-apart** from each other .

P6-28 μην μεγαθος και σμικροτης αιι αφεστατον αλληλων .

Ari: Entirely so . (πανυ γε .)

Par: Accordingly then , something always **exists** between **Them-Selves** .

P6-29 αρα τι αιι εστιν μεταξυ αυτων .

Ari: It is so . (εστιν .)

Par: Therefore , can you assign anything else between **Them-Selves** , except **Equality** ?

P6-30 ουν εχεις ειπειν τι αλλο μεταξυ αυτοιν η ισοτητα ;

Ari: Nothing else but this . (ουκ , αλλα τουτο .)

Par: Accordingly then , in whatsoever , there **Is Bigness** and **Smallness** ,

P6-31 αρα οτω εστι μεγεθος και σμικροτης

Equality Is also **Present** , by **Being Between These** .

ισοτης και εστι , ουσα μεταξυ τουτοιν .

Ari: So it has come to **Light** . (φαινεται .)

§161E

Par: Surely then , as it is **Reasonable** , **The One** that **does not Truly exist** ,

P6-32 δη , ως εοικε , τω ενι μη οντι ,
will also have a **Share** of **Equality** , **Bigness** and **Smallness** .

αν και μετειη ισοτητος και μεγεθους και σμικροτητος .

Ari: So it is Reasonable . (εοικεν .)

Par: And certainly , **Self Must** also **Participate** of **Ousia in a Definite way** .

P6-33 Και γε μην αυτο δει και μετεχειν ουσιας πη .

Ari: How so ? (πωσ δη ;)

Par: **Self Must Possess Ousia in This way** that we have described . For otherwise ,

P6-34 αυτο δει εχειν ουτως ως λεγομεν . γαρ
we shall not speak **Truly** when we say , **The One Is not** ; but if we do speak **Truly** ,
ημεις αν ουκ λεγοιμεν αληθη λεγοντες , το εν ειναι μη : δε ει αληθη ,
then it is clear that we have affirmed that **Selves Are Beings** : or is it not in this way ?

δηλον λεγομεν οτι αυτα οντα , η ουχ ουτως ;

Ari: It is indeed thus . (μεν ουν ουτω .)

§162A

Par: Then since , we affirm that we speak **The Truth** , then it **Is** also **Necessary**

P6-35 επειδη φαμεν λεγειν αληθη δε και αναγκη
to affirm that we speak of **Beings** .
φαναι ημιν λεγειν οντα .

Ari: It is necessary . (αναγκη .)

Par: Accordingly then , as it is **Reasonable** , **The One** which **Has no Being** , *exists* .

P6-36 αρα , ως εοικε , το εν ουκ ον , εστιν .
For if it were not the case that there will **be non-Being** , then **That** which **Is** would
γαρ ει μη εσται μη ον , αλλα του ειναι
let something go to non-Being , and **it (non-Being)** would **immediately be Being** .
ανησει(ανιημι) τι προς το μη ειναι , ευθυς εσται ον .

Ari: Altogether so . (πανταπασι μεν ουν .)

Par: Accordingly then , **Self Must Possess The Bond** of **That** which **Is not** , in order **to be**

P6-37 αρα αυτο δει εχειν το δεσμον του ειναι μη , ειναι
non-Being , if It is **going to not Be** ; just as , in a similar way , **The Being Must Possess**
μη ον , ει μελλει μη ειναι , ωσπερ ομοιως το ον εχειν
The Bond to not Be non-Being , in order that **It** may in turn **Perfectly Be** such as **It Is** .
το μη ειναι μη ον , ινα αυ τελεως ειναι(BT) η .

For in this way , especially , both , **The Being** will **Be** , and **the non-Being will not Be** ; on the
 γαρ ουτως μαλιστα' τε το ον ανειη και το μη ον αν ουκ ειη:
 one hand , **The Being Participates** of **Ousia** in order that **The Being Be** ; but on the other hand ,
 μεν το ον μετεχοντα ουσιας του ον ειναι , δε

§162B

The Being Participates of **non-Ousia** , in order that **It** may **be** , **non-Being** , (**The**
 μη ουσιας του ειναι μη ον , **Patho-logos**)
 if **It** is **going** to **Perfectly Be** . Furthermore , on the one hand , **the non-Being Participates**
 ει μελλει τελεως ειναι , δε μεν το μη ον
non-Ousia , in order that **it** may **be non-Being** ; whereas on the other hand , **non-Being**
 μη ουσιας του ειναι μη ον δε
Participates of **Ousia** , in order that **it** may **be** , **non-Being** , if in turn ,
 ουσιας του ειναι μη ον , ει αυ
it will also **Perfectly not Be** , **the non-Being** .
 και τελεως μη εσται το μη ον .

Ari: Most truly . (αληθεστατα .)

Par: Is it not the case then , seeing that both **non-Being** is present with **Real-Being** ,

[P6-38] ουκουν επειπερ τε του μη ειναι μετεστι τω οντι
 and **That** which **Is** , is present with **non-Real-Being** , is it not also the case that **The One** ,
 και του ειναι μη τω οντι , και τω ενι ,
 since indeed **It Is not** , **Must Necessarily Share** of **existence** , in order that **It** may **not Be** .
 επειδη εστι ουκ αναγκη μετειναι του ειναι εις το μη ειναι .

Ari: It is necessary . (αναγκη .)

Par: Certainly then , **Ousia** will also **Manifestly Be** with **The One** , if **It Is not** .

[P6-39] δη ουσια και φαινεται τω ενι , ει εστιν μη .

Ari: It will so *appear* .

φαινεται .

Par: Accordingly then , so also **the non-Ousia** , if indeed **She Is not** .

[P6-40] αρα και μη ουσια , ειπερ εστιν μη .

Ari: How could it not ? (πως δ' ου ;)

Par: Therefore , is it also **Possible** that **that** which is **maintained/kept in some way** ,

[P6-41] ουν τε οιον το εχον πως
 is **not so maintained** , when it is **not changed** from this condition (*passive*) by habit ?
 μη ουτω εχειν , μη μεταβαλλον εκ ταυτης της εξεως ;

Ari: It cannot . (τε οιον ουχ .)

§162C

Par: Accordingly then , everything which **can be kept in this way** , and in turn

[P6-42] αρα παν ο αν εχη ουτω τε και
not kept in this (indefinite) way , signifies , **that** which **can be changed in such a way** .
 μη ουτως , σημαινει το μεταβολην τοιουτον .

Ari: How could it not ? (πως δ' ου ;)

Par: But is **Alteration** a **Motion** ; or what else should we call **It** ?

[P6-43] δε μεταβολη κινησις : η τι φησομεν ;

Ari: It is a motion . (κινησις .)

Par: Is it not the case , that **The One has been shown to be** both **Being** and **non-Being** ?

[P6-44] ουκουν το εν εφανε τε ον και ουκ ον ;

Ari: Yes . (ναι .)

Par: Accordingly then , **It has been shown to be kept in this way** and **not kept in this way** .

P6-45 αρα φαινεται εχον ουτως και ουχ ουτως .

Ari: It has so appeared . (εοικεν .)

Par: Accordingly then , **has** not **The One Being** also **been shown to be** in **Motion** ,

P6-46 αρα ουκ το εν ον και πεφανται κινουμενον ,

seeing that **It** also **has to be altered** from **Being** into **non-Being** .

ειπειρ και εχον μεταβολην εκ του ειναι επι το μη ειναι .

Ari: I dare say . (κινδυνευει .)

Par: But certainly , if indeed **It in no way Is** among **The Real Beings** , since **It Is not** ,

P6-47 αλλα μην ει γε μηδαμου εστι των οντων , ως εστιν ουκ ,

then if indeed **It Is not** , **It** will **not alternate** from one place to another .

ειπερ εστιν μη , αν ουδ' μεθισταιτο(μεθιστημι) ποθεν ποι .

Ari: How is that the case ? (πως γαρ ;)

Par: Accordingly then , **It** will indeed not **be moved** by **Alteration** .

P6-48 αρα αν γε ουκ κινοιτ' τω μεταβαινειν .

Ari: It will not . (γαρ ου .)

§162D

Par: Certainly then , neither will **It Turn-about** in **The Self** ;

P6-49 μην ουδε αν στρεφοιτο εν τω αυτω

for **It** will **not Grasp The Self/Same in any way** . For **The Being Is The Self/Same** .

γαρ απτεται ταυτου ουδαμου . γαρ το ον εστι ταυτον :

Therefore it **Is Impossible** for **non-Being** to **Reside** in any of **The Real Beings** .

δε ειναι αδυνατον το μη ον εν τω των οντων .

Ari: For it is impossible . (γαρ αδυνατον .)

Par: Accordingly then , **The One** which **Is not** , cannot **Turn-about** in **That** in which **It Is not** .

P6-50 αρα το εν ον μη , αν δυναιτο ουκ στρεφεσθαι εν εκεινω εν ω εστιν μη .

Ari: It cannot . (γαρ ουν ου .)

Par: Certainly then , **The One** , whether **The One** that **Is** , or **The One** that **Is not** ,

P6-51 μην το εν ουτε το ον ουτε το ον μη

cannot in any way **be altered** into something **other** than **It-Self** . For then **The Logos** would

ουδε που αλλοιουται εαυτου . γαρ ο λογος αν

no longer be about **The One** , but about something else , if indeed **It** was **altered** from **It-Self** .

ου ετι ην περι του ενος , αλλα περι τινος αλλου . ειπερ αυτο ηλλοιουτο εαυτου .

Ari: Rightly so . (ορθως .)

§162E

Par: But if **It** does not **alter** , nor **turn-about** in **The Same** , nor undergoes **transition** ,

P6-52 δε ει μητ' αλλοιουται μητε στρεφεται εν ταυτω μητε μεταβαινει

is there any way in which **It** can still **be moved** ?

αρ αν πη ετι κινοιτο ;

Ari: How could there be ? (πως γαρ ;)

Par: Most certainly then , **That** which is **Immovable** must necessarily be **kept** at **Rest** ;

P6-53 γε μην το ακινητον αναγκη αγειν ησυχιαν ,

but **That** which is at **Rest/Peace/Quiet** must **Abide/Stand-still** .

δε το ησυχαζον εσταναι .

Ari: It is necessary . (αναγκη .)

Par: Accordingly then **The One** that **Is not** , *as it was shown* , both **stands-still** and **is moved** .

P6-54 αρα το εν ον ουκ , ως εοικεν , τε εστηκε και κινεται .

Ari: as it is Reasonable . (εοικεν .)

§163A

Par: And most certainly , if indeed **It were moved** , there **is** a **Great Necessity** that **Self**

P6-55 και γε μην ειπερ κινειται μεγαλη αναγκη αυτω
must **be altered** . For in so far as **anything** may **be moved** , **it** is no longer **kept in the same way**
αλλοιουσθαι . γαρ οπη τι αν κινηθη , ουκεθ' εχει ωσαυτως τοσουτον
such as it **was before** , but **in another way** .

κατα ως ειχεν , αλλ' ετερος .

Ari: In this way . (ουτως .)

Par: Surely then , since **The One moves** , **It is** also **altered** .

P6-56 δη το εν κινουμενον και αλλοιουται .

Ari: Yes . (ναι .)

Par: And most certainly , by **Being** in no way **moved** , **It will Be** in no way **altered** .

P6-57 και γε μην μηδαμη κινουμενον αν ουδαμη αλλοιουτο .

Ari: It will not . (γαρ ου .)

Par: Accordingly then on the one hand , in so far as **The One** that **Is not moves** ,

P6-58 αρα μεν η το εν ον ουκ κινειται ,
It is altered , but on the other hand , in so far as **It Is not moved** , **It Is not altered** .
αλλοιουται , δε η μη κινειται , ουκ αλλοιουται .

Ari: It is not . (γαρ ου .)

Par: Accordingly then , **The One** which **Is not** , **is** both **altered** and **not altered** .

P6-59 αρα το εν ον μη τε αλλοιουται και ουκ αλλοιουται .

Ari: Apparently . (φαινεται .)

Par: Thus on the one hand , is it not **Necessary** that **That** which is **altered** must **become**

P6-60 δ' μεν αρα ουκ αναγκη το αλλοιουμενον γινεσθαι
other than **before** , and on the other hand , that **It Must** undergo a **dissolution** from **Its former**
ετερον η προτερον , δε απολλυσθαι εκ της προτερας

§163B

habit/condition ; but **That** which **Is not altered** , can neither **come-to-be generated** nor **dissolved** ?

εξεως : δε το μη αλλοιουμενον μητε γινεσθαι μητε απολλυσθαι ;

Ari: It is necessary . (αναγκη .)

Par: Accordingly then , on the one hand , **The One** which **Is not** , by **being altered** ,

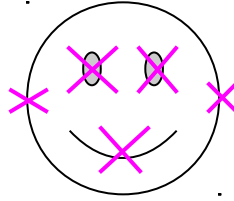
P6-61 αρα και μεν το εν ον μη αλλοιουμενον
will be generated and **dissolved** ; but on the other hand , **by not** undergoing **alteration** ,
γινεται τε και απολλυται , δε μη αλλοιουμενον
It will not be subject to either **generation** nor **dissolution** . And thus , **The One** that **Is not** ,
ουτε γινεται ουτε απολλυται : και ουτω το εν ον μη
will be generated and **dissolved** , and **will not be generated** nor **dissolved** .

γινεται τε και απολλυται , και ουτε γινεται ουτ' απολλυται .

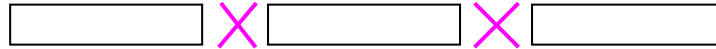
Ari: For thus it will not .

γαρ ουν ου .

The Seventh Hypothesis



The Absence of Ousia



Parmenides: 25 Surely then , let us again return to **The Beginning** , to **See** if
 [P7-01] δη ιωμεν Αυθις παλιν επι την αρχην οψομενοι ει
 these conclusions will come to **Light** for us just as they do now , or otherwise .

ταυτα φαινεται ημιν απερ και νυν , η ετερα .

Ari: Then we must do so . (αλλα χρη .)

§163C

Par: Is it not the case then , that we have already said ,

[P7-02] ουκουν , φαμεν ,
 what must result in relation to **Self** , if **One Is not** ?

τι χρη ξυμβαινειν περι αυτου , ει εν εστι μη ;

Ari: Yes . (ναι)

Par: But when we say **That** which **Is not** , do we not then signify anything else ,

[P7-03] δε οταν λεγωμεν το εστιν μη , αν μη αρα σημαινει τι αλλο
 than **the absence** of **Ousia** from **That** which we say , **Is not** ? (The Principle of The 7th)

η απουσιαν ουσιας τουτω ω φωμεν ειναι μη ;

Ari: Nothing else . (ουδεν αλλο .)

Par: Therefore , when we say that **anything is not** , do we say that **Self is not**

[P7-04] ουν οταν φωμεν τι ειναι μη , ποτερον φαμεν αυτο ειναι ουκ
in some way , but that **in some way It is** ? Or does the term '**is not**' , simply signify this ;

πως , δε πως ειναι ; η το λεγομενον εστι μη απλως σημαινει τουτο
 that **It is in no way , anywhere** , since **It does not Participate in a certain definite way**

οτι εστιν ουδαμως ουδαη , ουδε μετεχει πη
 of **Ousia** since indeed **It is , the non Being (162A-B)** ?

ουσιας γε το μη ον ;

Ari: It signifies this , most simply . (μεν ουν απλουστατα .)

§163D

Par: Accordingly then , neither will **the non Being , Be Able to Be** ,

[P7-05] αρα ουτε αν το μη ον δυναιτο ειναι
 nor ever **Participate** in any other way of **Ousia** .

ουτε μετεχειν ουδαμως αλλως ουσιας .

Ari: For it cannot . (γαρ ου .)

Par: But **that which becomes** and **that which dissolves** , **are not** anything else than

[P7-06] δε το γινεσθαι και το απολλυσθαι ην μη τι αλλο η

the **one** to **have a Share** of **Ousia** , but **the other** to **lose Ousia** ?

το μεν μεταλαμβανειν ουσιας , το δ' απολλυναι ουσιαν ;

Ari: Nothing else . (ουδεν αλλο .)

Par: Then **that which has** indeed **no Share** of **This** , **can neither receive nor lose Self** .

[P7-07] δε ω γε μηδεν μετεστιν τουτου , αν ουτ' λαμβανοι ουτ' απολλυοι αυτο .

Ari: How could it ? (πως γαρ ;)

Par: Accordingly then , seeing that **The One in no way Is** ,

[P7-08] αρα επειδη τω ενι ουδαμη εστιν ,

It can neither possess , nor lose , nor Partake of **Ousia** , **in any way whatsoever** .

ουτε εκτεον ουτε απαλλακτεον ουτε μεταληπτεον ουσιας ουδαμως .

Ari: That is reasonable . (εικος .)

Par: Accordingly then , **The One** which **Is not** , **can neither** be **dissolved nor generated** ,

[P7-09] αρα το εν ον μη ουτε απολλυται ουτε γινεται ,

if indeed **It in no way Participates** of **Ousia** .

επειπερ ουδαμη μετεχει ουσιας .

Ari: It does not appear that it will . (ου φαινεται .)

§163E

Par: Accordingly then , **It can not** be **altered in any way** ; for if **It were**

[P7-10] αρ' ουδ' αλλοιουται ουδαμη : γαρ αν

to **experience This Participation** , then **It** would already **Be generated** and **dissolved** .

πασchon τουτο ηδη γιγνοιτο τε και απολλυοιτο .

Ari: This is true . (αληθη .)

Par: But if **It is not altered** , then **Is** it not **Necessary** that **It can not be moved** ?

[Π7-11] δε ει μη αλλοιουται , μηδε αναγκη ουκ κινεισθαι ;

Ari: It is necessary . (αναγκη .)

Par: Certainly then , **The Being** which **exists in no way at all** , we shall say , **can not**

[P7-12] μην το ον μηδαμου φησομεν ουδε

Stand-still . For **That** which **Is-At-Rest** , **must Always Be** , **in a Certain way** in **The Self** .

εσταναι . γαρ το εστος δει αιει ειναι εν τινι τω αυτω .

Ari: In the self ; how could it not ?

τω αυτω : πως γαρ ου ;

Par: Surely then , we must say in turn , that **in this way** , **the non Being** ,

[P7-13] δη λεγωμεν αυ ουτω το μη ον

Can Never , **stand-still nor be moved** .

μητε ποτε εσταναι μητε κινεισθαι .

Ari: For it cannot do so . (γαρ μη ουν .)

Par: But clearly , **nothing** of **The Real Beings Is** indeed **Present** with **Self** ;

[P7-14] αλλα μην ουδ' τι των οντων εστι γε αυτω .

for **this** , by **Participating** of **Being** , would **Already Participate** of **Ousia** .

γαρ του μετεχον οντος αν ηδη μετεχοι ουσιας .

Ari: Clearly . (δηλον .)

§164A

Par: Accordingly then , neither **Bigness** nor **Smallness** , nor **Equality** , **Belongs** to **Self** .

[P7-15] αρα ουτε μεγαθος ουτε σμικροτης ουτε ισοτης εστιν αυτω .

Ari: It does not . (γαρ ου .)

Par: Most certainly then , neither **Likeness** nor **Unlikeness** ,

P7-16 γε μην ουδε ομοιοτης ουδε ετεροιοτης
neither in relation to Self nor in relation to the others , will **Be** with **Self** .
ουτε προς αυτο ουτε προς ταλλα αν ειη αυτω .

Ari: It does not appear that it will . (ου φαινεται .)

Par: What follows then ? **Can The Other Beings Be in any way Present** with **Self** ,

P7-17 τι δε ; αν ταλλα ειη οπως εσθ' αυτω ,
if **None Can Be Present** with **Self** ?

ει μηδεν δει ειναι αυτω ;

Ari: They cannot . (εστιν ουκ .)

Par: Accordingly then , **the others** are neither **Like** nor **Unlike** ,

P7-18 αρα τα αλλα ουτε ομοια ουτε ανομοια
nor **The Same/Selves** nor **Other** , from **Self** .

ουτε ταυτα ουθ' ετερα αυτω .

Ari: They are not . (γαρ ου .)

Par: What then ? **Can anything be** of **That** , or with **That** , or with **anything** , or **of another** ,

P7-19 τι δε ; το εσται εκεινου η το εκεινω η το τι η αλλου

§164B

or **with another** , or **at some time Past** , or **at some time** in the **Future** , or **Now** .

η αλλω η ποτε η επειτα η νυν
Or **Can** there **be** knowledge , or opinion , or perception , or **Logos** , or name ,
η επιστημη η δοξα η αισθησις η λογος η ομνομα
or **anything else whatsoever** of **The Real Beings** , where **the non Being** is concerned ?
η αλλο οτιουν των οντων το μη ον περι ;

Ari: There can not . (εσται ουκ .)

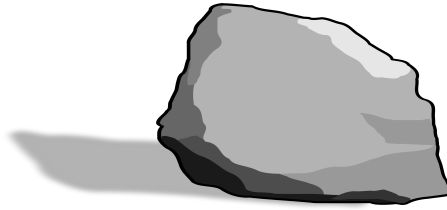
Par: Surely then , in this way , **One Being Is not** , **not can exist in any way at all** .

P7-20 δη ουτω εν ον ουκ ουκ εχει πως ουδαμη .

Ari: Surely then , it is indeed **not** likely to be the case , that it can exist anywhere .

δη γε ουκουν εοικεν εχειν ουδαμη .

The Eighth Hypothesis



Parmenides: 26 Now then , let us yet declare , what must happen to **the others** , if **One Is not** .

P8-01 δη Ετι λεγωμεν τι χρη πεπονθεναι ταλλα ει εν εστι μη ,

Aristotle: For we say so . (γαρ λεγωμεν .)

Par: Then , on the one hand , **selves** must **exist in some (indefinite) way** ; (The Principle

P8-02 αλλα μεν αυτα δει ειναι που : of The 8th PG)

for if **others do not at all exist** , we could not discourse about **the others** .

γαρ ει αλλα μηδε εστιν , αν ουκ λεγοιτο περι των αλλων .

Ari: So it is . (ουτω .) .

Par: But if **The Logos is** about **the others** , then **the others are** indeed **other** .

P8-03 δε ει ο λογος περι των αλλων , τα αλλα εστιν γε ετερα .

Or do you not require that both **another** and **the other be** applied to **the self** ?

η ουκ καλεις τε το αλλο και το ετερον επι τω αυτω ;

Ari: I do at least . (εγωγε .)

§164C

Par: But do we indeed say that **the other is in some (indefinite) way other** from **the other** ,

P8-04 δε γε φαμεν το ετερον ειναι που ετερον ετερου ,

and certainly that which **is other is other** than **another** ?

και δη το αλλο ειναι αλλο αλλου ;

Ari: Yes . (ναι .)

Par: Accordingly then , if **they are** also **about to be other** , to **the others** ,

P8-05 αρα , ει και μελλει ειναι αλλα , τοις αλλοις

then there **is something from which they will be other** .

εστι τι ου εσται αλλα .

Ari: It is necessary . (αναγκη .)

Par: Certainly then , what will **this be** ? For **they** will indeed not **be other**

P8-06 δη ουν τι αν ειη ; μεν γε ουκ εσται αλλα

than **The One** , by **non Being** .

του ενος , μη οντος .

Ari: They will not . (γαρ ου .)

Par: Accordingly then , they **are other from each other** ; for this still remains for **selves** ;

P8-07 αρα εστι αλληλων : γαρ τουτο επι λειπεται αυτοις ,

or else to **be other** from nothing . (η ειναι αλλοις μηδενος .)

Ari: Rightly so . (ορθως .)

Par: Accordingly then , **each is other from the others** , according to **multitude** .

P8-08 αρα εκαστα εστι αλλα αλληλων κατα πληθη .

For **they** cannot **be so** according to **One** , and by the **non Being** of **One** . But **each mass** of **selves** ,

γαρ αν ουκ ειη οια κατα εν , τε ενος μη οντος : αλλ' εκαστος ο ογκος αυτων ως

§164D

as it appears , is **infinite multitude** ; and even if anyone should take *that which appears to be the smallest piece , just as a dream in sleep , it then suddenly appears to be opposite to that* το σμικροτατον ωσπερ οναρ εν υπνω εξαιφνης φαινεται αντι *which appeared to be one , and instead of that which appeared to be the smallest , it would now* δοξαντος ενος , και αντι σμικροτατου ειναι *be many ; that is , an immensely great mass , in relation to the minute fragments of self .* ειναι πολλα , παμμεγεθες προς τα κερματιζομενα εξ αυτου .

Ari: Most rightly . (ορθοτατα .)

Par: Surely then , among such **masses** , the others will be other from one another ,

Π8-09 δη τοιουτων ογκων ταλλα αν ειη αλλα αλληλων , if **One has no Being** and others exist .

ει ενος μη οντος αλλα εστιν .

Ari: Perfectly so . (μεν κομιδη συν .)

Par: Is it not the case then , that there will be many masses/heaps ,

Π8-10 ουκουν εσονται πολλοι ογκοι **each** of which , will appear to be one , but which is not so , if indeed **One will not be at all** ?

εκαστος φαινομενος εις , δε ων ου , ειπερ εν εσται μη ;

Ari: It will be so . (ουτω .)

§164E

Par: Thus , there will also appear to be a number of selves ,

Π8-11 δε και δοξει ειναι αριθμος αυτων , if indeed **each** of these **heaps** , being many , also appear to be one .

ειπερ εκαστο ν , οντων πολλων , και εν

Ari: Entirely so . (πανυ γε .)

Par: And certainly , some which are among the selves will appear to be even

Π8-12 και δη μεν οντα εν αυτοις φαινεται τα αρτια and others odd , although not truly , if indeed **One will not exist at all** .

δε τα περιττα ουκ αληθως , ειπερ εν εσται μη .

Ari: They will not be so . (γαρ ου συν .)

Par: And most certainly , that which is smallest , as we have said ,

Π8-13 και γε μην σμικροτατον , φαμεν , will also appear to be in selves , but this will appear to be many and big , και δοξει ειναι εν αυτοις , δε τουτο φαινεται πολλα και μεγαλα in relation to each of the many , since they are small .

165A προς εκαστον των πολλων ως οντων σμικρων .

Ari: How could it not ? (πως δ' ου ;)

Par: And certainly each mass will seem to the eye of opinion to be equal to the many

Π8-14 και μην εκαστος ογκος δοξασθησεται ειναι ισος τοις πολλοις and small masses . For it will not appear to change from a more into a lesser quantity , και σμικροις . γαρ αν ου φαινομενος μετεβαινειν εκ μειζονος εις ελαττον , before it appears to arrive at something between ; but this will be a phantasm of equality . πριν δοξειεν ελθειν εις το μεταξυ ; δ' τουτο αν ειη φαντασμα ισοτητος .

Ari: It is likely . (εικος .)

Par: Is it not the case , that although it appears to have a limit , in relation to

Π8-15 ουκουν και εχων περας προς

another mass , and self in relation to self , it neither has a

αλλον ογκον , τε αυτος προς αυτον ουτε εχων

Beginning nor End nor Middle ?

αρχην ουτε περας ουτε μεσον ;

Ari: In what way then ? (πη δη .)

Par: For when anyone grasps something of These through the empirical mind , as if

P8-16 οτι οταν τις λαβη τι τουτων τη διανοια ως

§165B

it were existing , then another “beginning” will also always appear to be prior to ‘the beginning’,

ον , αλλη αρχη τε αι φαινεται προ της αρχης ,

and after the end , another “end” will always still remain ; and in “the middle” there will

τε μετα την τελευτην τε ετερα τελευτη υπολειπομενη , τε εν τω μεσω τε
always be , others more inward than “the middle” ; but smaller , because each of the selves

αλλα μεσαιτερα του μεσου , δε μικροτερα , δια εκαστου αυτων

is not Capable of receiving The One , and inasmuch as by The One not Being .

μη δυνασθαι λαμβανεσθαι το ενος , ατε του ενος ουκ οντος .

Ari: This is most true .

αληθεστατα .

Par: Surely then , all The Being , which anyone may grasp through the empirical mind ,

P8-17 δη παν το ον , ο τις αν λαβη τη διανοια ,

I think , must necessarily be broken-up into minute pieces . For the masses will , in some way

οιμαι , αναγκη θρυπτεσθαι κερματιζομενον . γαρ ογκος αν που

always be apprehended without One/Unity .

αιει λαμβανοιτο ανευ ενος .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Is it not indeed the case then , that such a mass , on the one hand , to those who

P8-18 γε ουκουν τοιουτον μεν το

§165C

behold it from afar and with a dull eye , it will necessarily appear to be one ; whereas on the

ορωντι πορρωθεν και αμβλυ , αναγκη φαινεσθαι εν ,

other hand , to those who See it with an Intellectual Eye , closely and acutely , then in that case

δε νοουντι εγγυθεν και οξυ

will not each “one” be revealed to be infinite in multitude , if indeed each “one” is deprived of

εκαστον εν φανηναι απειρον πληθει , ειπερ στερεται

The One , by not Being ?

του ενος μη οντος ;

Ari: Most necessarily so . (μεν αναγκαιοτατον ουν .)

Par: Surely then , in this way each of the others must appear to be Unlimited and

P8-19 δη ουτω εκαστα ταλλα δει φαινεσθαι απειρα τε και

Limited , and One and many , if One is not at all , but those other than The One exist .

περας και εν και πολλα , ει εν μη , δε ταλλα του ενος εστιν .

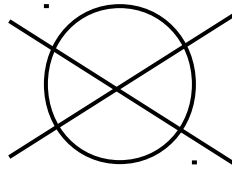
Ari: It must be so . (γαρ δει .)

Par: Is it not the case then , that they will appear to be both like and unlike ?

P8-20 ουκουν δοξει ειναι και ομοια τε και ανομοια ;

Ari: In what way , then ? (πη δη ;)

The Ninth Hypothesis



Nothing

Parmenides: 27 Surely then , let us return again to **The Beginning** one more time ,

P9-01 δη Ετι παλιν ελθοντες επι την αρχην απαξ ,
and relate what must then **be** , for **those other** than **The One** , if **One Is not** .
ειπωμεν , τι χρη δε ειναι , ταλλα του ενος , ει εν εστι μη .

Aristotle: Let us so relate . (γαρ ειπωμεν ουν .)

Par: Is it **not** the case then , that on the one hand , **the others** will **not be one** .

P9-02 ουκουν μεν ταλλα ουκ εστι εν .

Ari: How could they ? (πως γαρ ;)

Par: **Nor** indeed will **they be many** ; for **one** would also **be present in many** .

P9-03 ουδε μην γε πολλα : γαρ εν αν και ουσιν ενειη εν πολλοις .

For if **none** of **them are one** , then **all** of **them are nothing** ; so that **neither can many exist** .
γαρ ει μηδεν αυτων εστιν εν , απαντα εστιν ουδεν , ωστε ουδ' αν πολλα ειη .

Ari: True . (αληθη .)

Par: Then , by **One not being present in the others** , **neither are others many nor one** .

P9-04 δε ενος μη ενοντος εν τοις αλλοις , ουτε εστι ταλλα πολλα ουτε εν .

Ari: They are not . (γαρ ου .)

§166A

Par: **Nor** will **they** indeed **appear to be one nor many** .

P9-05 ουδε γε φαινεται εν ουδε πολλα .

Ari: Why then ? (τι δη ;)

Par: Since **the others cannot in any way ever have any Communion** with **The Real Beings** ,

P9-06 οτι ταλλα μη ουδαμη ουδαμως εχει ουδενι κοινωνιαν των οντων
nor can any Part of The Beings be Present with the **others** ; for **no Part exists** with **non-Beings** .

ουδε μη τι τω των οντων εστιν παρα των αλλων γαρ ουδεν μερος εστι μη τοις ουσιν .

Ari: True . (αληθη .)

Par: So then , **neither is there** any opinion about **that** which **is not present** in **others** , nor

P9-07 αρα ουδ' εστιν δοξα του οντος μη παρα τοις αλλοις ουδε
any **phantasm** ; **nor can that** which **is not in any way whatsoever** be opined about **the others** .

τι φαντασμα , ουδε το ον μη ουδαμως ουδαμη δοξάζεται επι των αλλων .

Ari: It cannot . (γαρ ουν ου .)

§166B

Par: Accordingly then , if **One Is not** , then **It cannot be** opined to **be any one particular aspect**

P9-08 αρα ει εν εστιν μη , ουδε δοξάζεται ειναι τι εν
of **the others** , **nor** yet of **many** ; for it **is Impossible** to form an opinion of **many** without **One** .

των αλλων ουδε πολλα : γαρ αδυνατον δοξασαι πολλα ανευ ενος .

Ari: It is impossible . (γαρ αδυνατον .)

Par: Accordingly then , If **One Is not** , then **neither** will **the others exist** ;

P9-09 αρα ει εν εστι μη , ουτε ταλλα εστιν
nor can one , nor many , be opined .

ουτε εν ουδε πολλα δοξάζεται .

Ari: It is not likely . (ουκ εοικεν .)

Par: Accordingly then , **neither** do **like nor unlike exist** .

P9-10 αρα ουδ' ομοια ουδε ανομοια .

Ari: They do not . (γαρ ου .)

Par: Most certainly then , nor **the same** nor **the other** , nor those who grasp , nor those

P9-11 γε μη ουδε τα αυτα ουδ' ετερα , ουδε απομενα ουδε
that **are separate** , nor **others** such as those we have before described in detail as having an
χωρις , ουδε αλλα οσα τοις αυτα προσθεν εν διηλθομεν ως
appearance of existing ; for no **particular** of these will **exist** , nor will **the others appear to be**
φαινομενα , ουτε τι τουτων εστιν ουτε ταλλα φαινεται
if **One Is not** .

ει εν εστιν μη .

Ari: True . (αληθη .)

§166C

Par: Is it **not** the case then , if we must summarily say , that

P9-12 ουκουν ει συλληβδην ειποιμεν
if **One Is not** , and **nothing exists** ; then will our assertion **be Correctly** stated ?

ει εν εστιν μη , και ουδεν εστιν , αν ειποιμεν ορθως ;

Ari: Altogether so .

παντα πασι μεν ουν .

Par: Now then , let this then be affirmed by you and me ; and we may add this also :

P9-13 τοινυν ειρησθω τε τουτο και

That if **One Is** , or **Is not** , then as it **is** likely/reasonable , both in relation to **Self**

ειτ' εν εστιν ειτε εστιν μη , ως εοικεν , τε αυτο
and in relation to **the others** , and also in relation to **them-selves** and to **each other** ,

και ταλλα και προς αυτα και προς αλληλα
that **All exist** in every way , and also , **All** do not **exist** in every way ,

παντα εστι παντως τε και ουκ εστι

and **appear to be** , and also , **do not appear to be** .

και φαινεται τε και ου φαινεται .

Ari: Most true . (αληθεστατα .)

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